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ST. XAVIER COLLEGE

THE WOODSTOCK LETTERS

VOL. XXVI., No. 1.

OUR SILVER JUBILEE.

A Letter from V. Rev. Father General to the Editor.

ROMÆ, 31 OCT., 1896.

REVERENDE IN X^to^ PATER,

P. X.

Editioni "Jubilari" Litterarum Woodstockiensium sub finem hujusce anni in lucem produturæ verba nonnulla commendationis ut adderem, rogavit R^a^ V^a^, quod quidem Congregationis Procuratorum negotiis solutus lubenter præstare conabor.

De Litteris istis Woodstockiensibus jam sæpius ad me relatum est, in id vires suas contendisse R^am^ V^am^, ut crebra inter Nostros litterarum communicatione quam maximus charitatis spiritus et in Provincia et extra Provinciam foveretur.

Nec parum me delectat, quod tanto studio tantaque diligentia fasciculis istis documenta plurima collegerit R^a^ V^a^, quæ ad historiam Provinciæ conficiendam percommoda postea erunt. Enimvero paucos ante menses quum legissem quæ de Nostrorum in Missione Alaskensi laborantium zelo atque angustiis litteris istis referebantur, excerpta protinus nonnulla Emis Cardinalibus legenda obtuli, quo palam ipsis constaret, et animarum zelum et spiritum sacrificii primævum vigere adhuc in Societate et florescere.

Ceterum quanti semper æstimaverit Societas Nostra istius modi litterarum collectiones, quæ vero ædificationis spiritu scribantur, vel inde apparet, quod longam litterarum seriem (Lettres Edifiantes) typis olim mandavit, piaque observantia in triclinio legere consuevit. Quantorum vero bonorum spiritualium fecundæ fuerint Missionariorum Nostrorum litteræ, quibus apostolicos suos describebant labores, ex innumeris quas Societati vocationes pepererunt et excoluerunt clare evincitur.

Quo vero pleniores, quales ex litterarum istius modi editione exoptat Societas fructus referantur, id juverit adnotare : duplicem finem, ob quem tales typis consignentur litteræ constanter ob oculos habendum, nimirum ut caritas et ædificatio mutua in Provincia quam maxime foveantur ; et rerum a Nostris ad gloriam Divinam gestarum pia conservetur memoria, colligaturque paulatim materia, quæ ad historiam Societatis contexendam deinde inservire possit.

Sane quidem de ædificatione tali litterarum commercio promovenda, diserte loquitur S. P. Ignatius : "Magnopere juverit . . . crebro alios de aliis certiores fieri, et audire quæ ex variis locis ad ædificationem, et eorum, quæ geruntur cognitionem, afferuntur."

De caritate vero inter discipulos suos fovenda sæpe locutus est Benignissimus Dominus Noster, quos in mundi conversionem cum destinaret ita est adfatus : "Ego elegi vos ut eatis et fructum afferatis, et fructus vester maneat :" quem fructum exponit S. Augustinus alium non esse quam *dilectionem*. "Maneat dilectio, ipsa enim est fructus noster." Porro ad dilectionem inter eos procurandam, qui diversis regionibus positi mutuo aspectu et familiari consuetudine frui nequeunt, magnopere juvat frequens litterarum commercium, quo ejusdem religiosæ familiæ fratres melius se nosse, intimius et amare discant. Neque enim fieri potest ut non amemus eos per quos tanta Deus agere dignatur, quorum etiam exempla stimulo nobis sunt ut in gloria Dei provehenda nulli labori nullique curæ parcamus.

Historiæ vero Societatis conscribendæ labor, immensus sane difficillimusque, documentorum collectionibus, quales litterarum fasciculis reperiuntur, multo minus difficilis redditur atque magis expeditus: imo sine talibus documentis, multis de rebus quæ ad decus Societatis efferendum mirifice valent, silere oporteret. Inde etiam patet quam accurate exarari oporteat litteras a vobis edendas, quantusque delectus sit habendus, ut hæ typis vulgari possint. Nam, si de rebus tractant quæ ad Societatis administrationem spectant, et publici juris non sunt, vulgari non debent. Res vero quæ publici juris esse possunt, non exaggerando, neque veritatem celando, aut ad proprium sensum facta contorquendo, sed expositione simplici et accurata narrari debent: secus historiæ non auxilio sed impedimento erunt.

Unde liquet etiam quam exquisita prudentia opus sit ei, qui has litteras prælo edere debeat, ne quid in lucem prodeat, quod vel Societati detrimentum, vel privato cuicumque offensionem dare possit. Sufficiat verba P. Roothaan revocare, quibus damna indiscretione inferri solita, clarissime exponuntur:

"Quod si annales nostros consulimus, paucas fortasse inveniemus Societatis clades graviores, in quibus non aliqua alicujus e Nostris imprudentia memoretur, quæ, quamvis plerumque sine culpa, ansam tamen aliquam vel prætextum aliquem præbuisse malevolis videatur. Aliquando certe vel unius hominis minime mali, sed imprudentis, dictum aut factum, Societati damna gravissima intulit, cum detrimento utique gloriæ divinæ et salutis animarum irreparabili. Scilicet, si quid ab aliquo imprudenter agatur (scribaturve), recta intentio excusationem quidem habere poterit apud Deum, sed tristes imprudentiæ effectus neque impedire bonus animus neque tollere potest."

Quam operis dirigendi prudentiam R^ae V^ae vehementer commendo, ut ad Gloriam Divinam, Nostrorum et consolationem ædificationemque, quæcumque typis imprimantur plurimum juvent. Nec opus esse duxerim ut fusius ostendam, quanto-

pere mihi cordi sit, ut nostri omnes litteris suis spiritum vere religiosum, a spiritu sæculari alienissimum, exhibeant; ut stylo temperato qualis Religiosos decet, utantur atque modesto; ut bonum pietatis odorem scriptis suis diffundant, caritatisque suæ documentis sæpius repetitis clare evincant, non esse in Provincia nisi cor unum et animam unam.

Ut litteris hisce finem imponam, de fructu caritatis atque ædificationis per Litteras Woodstockienses hucusque relato R^ae V^ae gratulor valde, et in spem magnam adducor fore ut uberiores adhuc conjunctionis amorisque fructus ad Divinam gloriam recolantur.

Commendo me SS. SS.

R^ae V^ae Servus in X^to,

R. P. FRISBEE, S. J., L. MARTIN, S. J.

Woodstock.

Rev. Father Provincial to the Editor.

NEW YORK, Feb. 2, 1897.

DEAR FATHER FRISBEE,

P. C.

Permit me to express, on the occasion of this Silver Jubilee, my sincere appreciation of your unflagging interest and energy in everything connected with the WOODSTOCK LETTERS.

I would wish also, did space permit, to mention by name all the other fathers who, as editors of the LETTERS, have, during the past twenty-five years, labored so strenuously to bring them to their present state.

Sincere thanks are also due to all contributors, not only from our own province but from so many other provinces. Thanks to these interesting and valuable contributions, the LETTERS are read with great interest not only in all English-speaking countries, but throughout the entire Society.

May the next twenty-five years see even a more abundant harvest spring from the fruitful seeds scattered, the world over, by the WOODSTOCK LETTERS!

Your Reverence's servant in Xt.,

W. O'B. PARDOW, S. J.

THE GOLDEN MEANING OF OUR SILVER JUBILEE.

By the Editor of the "Irish Monthly."

Father Russell, out of the modesty so characteristic of him, has urged us not to print these verses, which he assures us were written in a busy moment and with a view rather to show his good will and sympathy towards our work, than as a poetic effort worthy of the "beautiful theme which the LETTERS inspire" and which he himself thus emphasizes: "I feel that the WOODSTOCK LETTERS have done a very great work in maintaining in many hearts the spirit of the Society."

We wish to assure Father Russell that his verses are all the more worthy of the spirit of the LETTERS because of their sweet and hearty simplicity. He will therefore pardon us for publishing them.—*Editor* W. L.

Oh, let us love each other,
And let us love the Mother
Who foldeth us so fondly to her breast.
The world is full of woe,
As from afar we know,
But on our Mother's bosom there is rest.

"We few, we happy few, we band of brothers!" [1]
Sons of the wisest and the best of Mothers.
Yes, happy we—not few, thank God!—the bands
Enrolled with care from all the Christian lands
To form the Company of Jesus' Knights.
Oh, how it strengthens, stimulates, delights,
To think of all the noble, generous souls
Whom sweet Obedience urges and controls
Beneath the banner Saint Ignatius raised—
Still floats that banner proudly, (God be praised!)
In the great cities wickedly refined,
Or 'mid the rudest outcasts of our kind,
Wherever there are souls to seek and save,
Toils to endure for God, or death to brave.

[1] Henry V, Act iv. scene 3.

But he, our mighty Founder, strong and great,
Was yet most tender and affectionate,
Like to his Lord and Master; and he strove
To rule us ever by the law of love.
Therefore Ignatius bids his sons to be
Like children of one home, though many a sea
May roll and foam between us—everywhere
Each child of his must have a brother's share
In our hearts' love and service. We must feel
For whatso touches each an eager zeal,
In whatso honours each a loving pride;
And this for all throughout the whole world wide—
For all, for all, of every clime and place,
Not those alone of our own tongue or race.

'Twas for this end our Founder gave command
That all his children's toils in every land
Should be recorded, and the record passed
From province unto province.[2]

Thus at last
My strain, dear WOODSTOCK COLLEGE! comes to thee;
This is thy LETTERS' Silver Jubilee.
For five and twenty years thy leaves diffuse
Of *Minima Societas* the news
Gathered from every region far and near.
How many a distant missionary here
Has found new courage in his lonely cell!
"I too am one of these." Ah, who can tell
What graces from our WOODSTOCK LETTERS flow,
As on their blessed mission forth they go?
From these revealings of heroic hearts
How many a noble inspiration starts,
Urging the slothful forward in the race!
"Shall I such saintly lineage disgrace?"

[2] As Lord Russell of Killowen was so cordially received in the United States last summer, it may be of some interest to mention here that, when he first heard the "English Province" spoken of by a Beaumont novice whom he visited in 1857, he was much struck by seeing mighty England thus reduced to the rank of a mere province of a mightier empire.

A quarter-century its course has run
Since this most holy work was first begun,
O Woodstock, by thy LETTERS: may they still
For centuries their kindly aim fulfil
And be a bond of brotherhood for all
Who Saint Ignatius their dear Father call.

Then let us love each other,
And let us love the Mother
Who foldeth us so fondly to her breast.
The world is full of sin;
But we, this home within,
In peace and purity secure may rest.

M. R.

THE HISTORY OF THE "LETTERS."

Twenty-five full years have passed since the first number of the WOODSTOCK LETTERS was published. It has been thought well to commemorate this event by putting before our readers the History of the LETTERS during these years, and especially its early history. This has appeared the more desirable, as most of those who took part in the foundation are still living and their personal reminiscences can be obtained, something which will be impossible a few years later. Letters were accordingly written to the former editors and to those who took part in the establishment of the "Woodstock Press," and it is from these communications that this "History" has been mainly compiled. Very Rev. Father General was asked for a few words of approval, and, far more than what had been expected, he has sent us a letter which will not fail to be a guide to all future editors.

"Ireland's gifted poet-priest"—to whom, in these later years, we have been indebted for a number of literary gems concerning our domestic life—has called upon his muse to celebrate the "very great work the LETTERS have done in maintaining in many hearts the spirit of the Society." This letter of Very Rev. Father General and the poem of Father

Matthew Russell give us the key-note of the mission of the WOODSTOCK LETTERS, and they appropriately open our Jubilee Number. May we ever be faithful to that mission, expressed in the two words "Caritas et Veritas!" *Veritas*, to record faithfully and accurately the doings of Ours throughout the world; *Caritas*, to make known with love and devotedness this record to all who bear the name of Jesus.

Our History properly opens with the letter of our Rev. Father Assistant, the Rev. Rudolphus J. Meyer, who was a student of theology at Woodstock when the LETTERS began. He has kindly sent us a description of Woodstock at that time, which shows the difficulties which had to be encountered and the heroic efforts made by our scholastics in those early days. Nothing could serve better as an introduction to the History we are writing. It is thus he writes from the Eternal City:—

ROME, Dec. 8, 1896.

MY DEAR FATHER FRISBEE,

P. X.

You desire to know, what are my "Reminiscences" of the time when the WOODSTOCK LETTERS were first begun. They are as vivid as they are pleasant. It seems only as yesterday, when, after endless labor and correction, the first number of the LETTERS finally issued, in a very modest form, from the newly furnished printing-room. In those olden days Woodstock was not the enchanting spot that skill and patience combined have made it. There was no garden then, nor park, artistically laid out; no stately portals, opening upon winding roads and gravelled walks; no ornamental bridges and viaducts; no shady bowers and pavilions; no lawns and terraces, adorned with statues and vases. There was nothing to suggest the "Groves of Academus." The massive stone building, set up against a bank of yellow clay, stood in solitary grandeur upon its bleak and barren hill. All the immediate surroundings were in the most primitive condition. Some small beds of very common flowers near the main entrance, a plank or board here and there upon the ground, to serve as a pathway in rainy weather, rough ledges of granite projecting from the soil, tangled woods and impassable ravines marked the site, where "wisdom had built herself a house."

Altogether the scene was decidedly rural. Indeed the story ran, that foxes were at times seen prowling about the premises. At all events, there was no denying the fact, that a species of quadruped, evidently allied to the wild mountain cat, frequented the farm-yard. Some of the less courageous members of the community dreaded its presence, almost as

much as that of the cattle which roamed at large upon the grounds. Within the house all the essentials of a scholasticate had been carefully provided, while superfluities and luxuries had been as carefully excluded. The rooms of the scholastics had only such furniture as the Sunamitess of old procured for the Jewish prophet,—a small chair, a desk, a lamp, and a bed. Nor were the private rooms of the professors much better fitted up. The libraries, on the other hand, were stocked with standard works of theology and philosophy, collected with prudent foresight for years in advance. In short, while material comforts were at a discount, intellectual conveniences were at a premium.

In this environment the scholastics spent, some three, some four, and others seven consecutive years. "The seven years of plenty" had passed into a proverb. In the case of not a few there had preceded several "years of scarcity." Withdrawn from the novitiate immediately after the two years of probation, or even before, they had spent the best portion of their religious career in the office of prefects of discipline in a boarding-school; and now they came, advanced in life and perhaps broken down in health, to begin their studies upon the same benches with their former pupils, and not unfrequently under professors who were their juniors both in years and in the Society. Under the circumstances, their virtue was often put to a severe test; but they stood the test heroically.

A new era had begun for the Society in America. A regular scholasticate had at length been established; and it seemed destined to last. Before the first number of the LETTERS was issued, it had existed for two years; and these two years of experience had proved that it could be made a success. Already Woodstock College was one of the largest houses of studies in the Society, and still the number of applicants was constantly on the increase. Already the chapel and the class-rooms, spacious as they were, could not conveniently accommodate those who had come; and the private rooms were too few to admit all that were announced. To meet the emergency, the museum had been converted into a class-room of theology, and several of the larger apartments had been divided up into private rooms.

The young men who had been hitherto kept wandering from college to college, back and forth, making their studies as best they could, now here, now there, looked upon Woodstock College as their own house; and, from the first, they seemed to feel at home in it. They came flocking in from all sides; from North, South, East and West; from the States and from Canada; from the island of Cuba and even from the continent of Europe. There were representatives of many different nationalities, as well as of many different Provinces and Missions of the Society. There were Irishmen, Belgians,

Hollanders, Germans, Spaniards, and Italians, composing an assembly not unlike to that which St. Peter addressed on Pentecost day—"viri religiosi ex omni natione quæ sub cœlo est." It was a typical Jesuit community, in which purely natural differences seemed obliterated; a truly happy family, the members of which were closely knit to one another in the bonds of supernatural charity. As memory reverts to that happy company, the sentiment that is uppermost is, "Ecce quam bonum et quam jucundum habitare fratres in unum."

The cosmopolitan character of the community was even more apparent in the professors and the superiors of the house. The professors were Europeans, and all but two lately arrived in the United States; several of them were men of mark, already well known to the learned world; what is more, they were picked men whose example was "an exhortation to virtue." Not to mention those who are still living, there were, among those now departed, men like Fathers Schemmel, Maldonado and Sestini.—Dear, good Father Schemmel! Modest, retiring, shrinking, he was for all a model of the interior life.—Kind, gentle Father Maldonado, the delight of his pupils! Courtly in manner, amiable in character, he carried sunshine with him whithersoever he went.—And Father Sestini, the architect of the house we lived in, and the editor of the "Messenger of the Sacred Heart!" He was an artist, mathematician, astronomer; he had long years before attracted public attention by his scientific publications; but what entitled him to the greatest esteem in the eyes of his religious brethren, was a charming simplicity which seemed wholly unconscious of any personal merits. He had well learned the lesson of the "Imitation of Christ," "love to lie hid and to be unknown." Long may the memory of those holy lives linger, like a sweet perfume, among the inmates of Woodstock College!

Chief among the superiors to whom the scholasticate owed its origin and its subsequent renown, were Father Paresce and Father Keller. A native of Italy, though partly of English descent, Father Paresce, whose real name was Parish, had originally entered the Province of Naples. Transferred thence to Maryland, he had, as Master of Novices, formed in the religious life many of the younger members of his adopted Province. Then he had for years governed the whole Province; and meanwhile, after a visit to the West and an understanding with Father Coosemans,—the Provincial of Missouri,—he had set about erecting the scholasticate. Having completed the building, and laid down the charge of Provincial, he was now presiding over the new institution as its first Rector. Prudent, calm, even-tempered, forbearing, yet firm when firmness was needed, he had the confidence and respect of all who knew him. But he was doubly dear to the scholastics, who felt that they owed him a debt of gratitude which

they had no means of paying, except by a constant manifestation of filial affection and obedience. He was truly as a father in the midst of his children; none of them could have been so unfeeling, as wilfully to cause him the slightest pain.

Father Keller, the new Provincial, entered fully into his predecessor's views, in the matter of education. Withdrawing from the colleges such as had been detained beyond their time, and sending the young men to philosophy immediately after their juniorate, he succeeded, before many years, in securing to all the regular training of the Society, thus giving a new impulse to study. His visits to Woodstock were of themselves an incentive to diligence and application. A close student all his life, he possessed the art of gently communicating his own tastes to the young. His mere presence was a silent lesson for all. He was a superior such as Father De la Puente describes Father Baltassar Alvarez to have been. Always ready to initiate and encourage a good undertaking, he was content to leave the glory of it to others. His plans and projects were far in advance of his generation; but his humility did not allow him to take any credit to himself for them. While really leading, he seemed to be only following. Herein lay the secret of his success. Father Keller's connection with Woodstock did not cease with his Provincialship. Having returned to the Missouri Province, to which he belonged, where he held the office of Rector at the St. Louis University for a number of years, he was subsequently sent, in the same capacity to Woodstock. There he would probably have ended his days, to rest in your quiet little cemetery, by the side of Father Paresce, had not the Province of Maryland–New York, as a mark of its gratitude and appreciation, conferred upon him an honor, which, much to his regret, led to his permanent removal from the scene of his past labors. And so his mortal remains repose far away in the "Campo Santo" of Fiesole. May his spirit revisit with pleasure and guard the scholasticate, to which he was so devoted during life!

Such were the men, and such the influences, under which Woodstock College began. As a natural consequence, the studies, in those early days, flourished beyond all expectation. There was a spirit of industry in the very atmosphere. Indeed the ardor of some had to be constantly moderated. Diversions and amusements were few and of the simplest kind. A hand-ball alley had been recently put up, and a boat or two had been purchased. Some availed themselves of the opportunity, when permitted, to play a game, or to have a "row" on the Patapsco; but the majority contented themselves on the ordinary holidays, and even during the long summer vacations which were entirely spent at Woodstock, with "clearing" the grounds and building roads and rustic bridges, or else exploring the surrounding country,

Several, after the example of St. Aloysius and St. John Berchmans, took advantage of their walks to catechize children and ignorant persons, or, preluding future missionary labors, taught non-Catholics the truths of our holy faith. The result was so large a number of conversions that, before long, the religious character of the neighborhood seemed to have been completely changed. Others, again, spent as much of their recreation or spare time, as they could, without detriment to their health, in translating for the "Messenger of the Sacred Heart," in setting type, or in correcting the proof-sheets of the "Messenger" and of the theological works then in process of publication.

When the printing-office was already as lively as a bee-hive, Father Keller called into existence the WOODSTOCK LETTERS, very humble in their beginning, but destined, in his opinion, to supply a long-felt want. They demanded additional labor and sacrifice of recreation, on the part of those who would have scrupled to draw upon the hours sacred to study. But it was a labor of love, cheerfully undertaken in the hope that, by chronicling current events or gathering and printing the fragmentary and scattered records of the past, the members of the English-speaking Provinces would be furnished with edifying accounts of the work done by their brethren, while future writers would have ready at hand the material for an authentic history of the Society.

That this double object, contemplated from the beginning, may be fully attained, conformably to the directions given by Father General, is the earnest prayer of

Yours sincerely in Dno.

R. J. MEYER, S. J.

Intimately connected with the WOODSTOCK LETTERS is the foundation of "The Woodstock Press." Had not the "Press" been previously founded, the LETTERS would not have appeared at all or certainly not so soon. For the Press was not established to print the LETTERS; it had been in existence for two years when the first number was printed. The "Origin of the Press" is told by one of the first printers,—the Rev. William H. Carroll of Georgetown College, then a scholastic at Woodstock.[1]

[1] Father Carroll has been for many years among us the victim of the severest form of earthly Purgatory that paralysis could inflict; but that persistent tormentor could not affect his cheerful heart and buoyant spirit. He has a welcome smile and pleasant word for all his visitors—hence his friends multiply with his days of suffering. The LETTERS take this occasion to extend to him heartfelt sympathy and good wishes.

ORIGINES TYPOGRAPHICÆ.

THE EARLY DAYS OF THE WOODSTOCK PRESS.

Notes and Reminiscences, by Father Wm. H. Carroll.

The original printing office was a small room, on the second floor, opposite the head of the stairs, at the corner of the main corridor, on the east side of the building. It was a dark hole, dingy, narrow and unfurnished, its murky gloom being only partially dispelled by a half-window, which looked out upon the primeval earth-mounds, that still encumbered the space in the rear of the college. Here, the first crude attempts at printing were made by the scholastics, and the office remained in these dark and narrow quarters for five or six months. It was the second year of the scholasticate, when we were engaged in accommodating means to ends; transfers in the *locale* of offices, and modifications of rooms were made, as urgent necessities demanded them. When the press was removed to the basement, at the southwest corner, the old room was enlarged and converted into the apothecary shop for Brother John Cunningham.

Father Benedict Sestini deserves the name of *Founder* of the Woodstock press. The idea was his, and he supplied the funds to realize it. The scholastics had been obliged to copy out the programmes for entertainments, the theses for disputatlons and examinations. To obviate this irksome labor, Father Sestini, on a trip to the North, during the first vacation, purchased a second-hand press. It was a modest outlay, as the whole outfit, press, type, rollers, stone, etc., cost only $20. It was designed for the printing of handbills, being 13 x 18 inches, and the intention was to use it for striking off the programmes for the refectory celebrations, and to spare the labor of multiplying class theses by hand. The Feast of the Guardian Angel, 1870, was made memorable by the first appearance of the Woodstock Press in public work. Necessity is the mother of invention; and the printers, after the first essays in the "art preservative of arts," speedily grasped the helpful aid that their little machine would furnish for the theological lectures. Fathers Mazzella and Maldonado, the professors of dogma, both held forth in the morning hours, and it was very difficult for any except the most nimble penmen to take down their discourses. It was a great relief, when the lectures of Father Mazzella first appeared in type. They were printed on long galley slips, and distributed at the doors of the theologians. The office was scantily furnished with resources; only one side of the sheet could be printed, as the impression punched through, so that the ob-

verse side bristled with lines which a blind man could read. It was sorry work, but the perpetrators of it were thrilled with laudable pride, and the beneficiaries were grateful and congratulatory. The first ornamental printed programmes occasioned more genuine delight than the more ambitious and better work of the well equipped office in later days. The programmes were printed on a half sheet; afterwards, they were developed into a full sheet of four pages. There was not type enough for both sides; so the first and fourth pages were printed; then, the type had to be reset, for the second and third. Many devices and makeshifts had to be employed, and much ingenuity was required to produce gilded lettering. It was a day of triumph when the magnificent sheet to commemorate the Jubilee of the Missouri Province came from the office in all its bravery of typographic art and lustrous borders.

The success of these amateur efforts, and the favor with which the results were received, prompted the volunteer typos to aspire to more sustained and higher achievements for the public welfare. It was resolved to undertake the printing of Father Mazzella's lectures. The cause was helped by Father Sestini, who purchased a font of secondhand type. He knew by experience, how laborious and unsatisfactory is the work of multiplying copies of a treatise by the methods of lithography. He had produced volumes on Analytical Geometry, Mechanics, Anatomy, etc., by this process for the use of the classes at Boston and Georgetown, and some of these lithographed *opuscula*, on Mechanics, The Currents of the Sea, and kindred topics, were used as text-books by the first philosophers at Woodstock. They were excellent in their way, neatly illustrated with diagrams from his own masterly hand, but the immense superiority of the printed page was manifest to him, and as copies of his writings had become scarce, and he was projecting new editions, he was thoroughly in sympathy with the movement to enlarge the scope of the office. Besides, as editor of the "Messenger," he wished to have it published at home, and his moral and financial support could always be depended on for whatever would benefit the scholasticate.

With the old handpress and the font of pica, with much incidental blundering and travail, the treatise "De Virtutibus," — the first book issue of the Woodstock Press—was brought out. It was intended only for domestic use, and just sufficient copies for present class requirements were struck off. Like other *incunabula*, this first edition is very rare. For, those who departed from Woodstock carried the prized copy away with them. As it was intended for the exclusive use of our own students in theology, superiors regarded it as equivalent to one's own private manuscript, but special permission was required in order to retain it.

During this period, there were only five regular workers in the office, as a greater number would have interfered with business. These were Messrs. McGurk, Magevney, Costin, Trainor and Carroll; Mr. McGurk, bidellus of the theologians, was regarded as the foreman. They were permitted to frequent the office only during the time of recreation, and all were so interested and enthusiastic, at the beginning, that they did not consider it as work. But, when the wider development made greater demands upon their time, volunteers were called for to learn the compositor's art. Only two handed in their names, and as they were the most near-sighted men in the community, Father Paresce, whilst praising their zeal, laughingly declined to admit their inefficient co-operation.

Meantime, that is during the first half of 1871, the demands upon the office began to exceed its capacity; and these demands were constantly growing. Father Mazzella's lectures were called for by the general public in durable book form; Father Sestini was preparing a new edition of his Mechanics; and the WOODSTOCK LETTERS were talked of. Ampler appliances were imperatively needed, and a first-class office, with men and material proportioned to the great expectations. Father Paresce insisted that $5000 in hand would be required, and all who were interested became active members of the Committee on Ways and Means to raise the necessary funds. Visitors were asked for the price of a card font, costing $5, and as they were numerous, and no one refused, a pretty handsome amount was gathered together in this way; a beginning was made, but it was a slow process, and permission was obtained to send letters soliciting contributions. There were many generous responses. The rectors of our colleges at Havana and Calcutta gave munificent donations, one of $1000. Father Weninger was a firm believer in the propaganda of the press, and his zeal was enlisted in the cause, and nearly all the superiors of houses gave substantial proof that they appreciated the situation. The funds, which in the opinion of Father Paresce, would be needed for a properly equipped printing office, were partially secured, and a good job press, still in fair condition, with all the requisite supplies was ordered. The original plant with occasional trifling additions, was adequate for all the demands of the time; even the difficult mathematical formulæ of Calculus were overcome by it. It was found insufficient on one occasion only, when the erudite work "De Tempore Sepulturæ Christi" was published: nor should this discredit the Woodstock Press, for no office south of Philadelphia could supply the heavy artillery of oriental and Gothic texts, which the profound professor of Scripture had introduced to demolish the work of *Clarissimus Watson.*

An incident connected with the arrival of the long-desired

press may be narrated here. It came on a special car, which was dropped at the Woodstock station, the freight train moving on. There were no appliances to unload it from the car to the platform, and although it was not very heavy, yet it was a clumsy object to handle by unskilled manual force, and in the attempt to transport it, the case lodged between car and platform. The efforts to get it back to its original position were as futile as those to move it forward. Meantime, the western express came booming along, and the track was blocked by the unbudging *pièce de résistance* of the printing office. The conductor stormed at the delay, which threatened to be indefinite; at length, the resourceful Brother Vorbrinck brought mechanical and physical powers to bear, and the difficulty was overcome. The attachments, tympan, chase, galleys, and furniture, came in a separate case, and were easily transported to the house; but, the trouble at the station made those in charge fearful about the transfer of the press, which was not so immense or weighty, but cumbersome; it was earnestly debated whether the precious freight should make its journey by the bridge or the ford. It was a day of great rejoicing, when it was placed in permanent position, in the southwest room of the ground floor. Brother James O'Kane arrived in December, 1871, and after some training was given charge of the office, which position he still holds.

Such is Father Carroll's account of the establishment of the Woodstock Press. Brother O'Kane has completed it by bringing the account down to our own time. He tells us that in 1877 it was determined to publish the whole course of theology. For this, a larger press was required. A Cottrell and Babcock machine was purchased in New York for $1150.00. It had the latest improvements,—air-spring, tapeless sheet delivery, noiseless nipper motion, and hinged roller frame. It is in use nineteen years, but shows no signs of old age. After a short trial of man-power, a steam engine was substituted.

Father Mazzella was called to Rome in 1878, and the projected course of theology was suddenly brought to a close. Four treatises had been issued; viz.: Father Mazzella, —"De Deo Creante," and "De Gratia;" Father de Augustinis, —"De Sacramentis," 2 vols. The following year Father de Augustinis taught and printed "De Deo Uno." In 1884 and 1885, Father Frederick Brambring taught and printed for his class "De Deo Creante," and "De Incarnatione."

The printing of the "Messenger" was undertaken in 1878, and remained with us until 1885, when a new editor, adopting different and improved methods, caused it to out-

grow our limits, and it was removed to Philadelphia and later to New York. A new building for printing office, bindery, and other purposes was put up and occupied in 1885.

Father Sabetti's Moral was first printed in 1882. It was an edition of a hundred copies, and only for revision. Two editions of 2000 copies each, one in 1884 and one in 1887, were published. This work and Father Mazzella's "De Deo Creante," containing more than 900 pages 8vo each, were set up three times, as plates were not thought to be advisable. Father Mazzella's "De Gratia" was, perhaps, the most sought after of his books. An edition of 1000 was exhausted very shortly after its issue. It was not reprinted here, but a revised edition was gotten out at Rome. Such has been the work of the "Woodstock Press" since its establishment.

Note.—SOME OF THE ISSUES FROM THE WOODSTOCK PRESS.

Mazzella—De Deo Creante, 3 editions.—De Gratia, 2 editions.—De Virtutibus, 2 editions.—De Religione et Eccles., 1 edition.
De Augustinis—De Sacramentis, 2 vols.—De Deo Uno.
Schiffini (Blasius)—General Logic.—De Unione Anim. et Corp. 8vo. (St. Thomas).—De Homine (St. Thomas).—De Motu Hominis in Deum (St. Thomas).
Jovino—De Tempore Sepulturæ Christi,—Text in Hebrew, Greek, Latin and English.
To die in the Society of Jesus a Certain Pledge of Salvation, 16°.
Meschler—Explanation of the Spir. Exercises, 12°.
Sabetti—Moral Theology, 3 editions, 8vo.
Jacobs—Exercitia Spiritualia, 2 editions.
Translation of Select Letters of our Fathers General for Renovation Reading. Another set of Select Letters of the Generals have been translated and are passing through the press.
St. Thomas—Logica Sum. et de Fallaciis (By Father Valente).
Sestini—Mechanics, with algebraic formulas.—Cosmology, with illustrations.—Animal Physics.
Alvarez—Latin Grammar, 2 editions of 1st book, 1 of 2nd.
Father General Anderledy—3 Letters: 1st, Blessed Campion and Companions.—2d, Saints Peter, John and Alphonsus.—3d, Tercentenary of St. Aloysius.
Father General Roothaan—Meditations et Instruc. pro SS. Missionibus.
Brambring—De Deo Creante, 8vo.—De Incarnatione, 8vo.
Messenger of the Sacred Heart, printed here for seven years.
Twenty-five volumes of the WOODSTOCK LETTERS.
Synod and Statutes, Dioceses of Providence, Portland, and San Antonio.
Exequiarum Ordo pro Patribus et Fratribus Soc. Jesu, 16mo., 2 editions.
First Christian Lesson, a catechism, 25,000.
Brandi—Why am I a Catholic? 28,000.
Indulg. et Privileg. Soc. Jesu, 8vo.
Pastoral Letter of Plenary Council of 1884 (translated into Italian).
Archambault—Notes on the Ratio Studiorum, 16°.
Theses de Univers. Theolog., Two Grand Acts, 1874 and 1890.
A Catholic Catechism in the Flathead Indian dialect.
Opusculum, S. Thomæ—De Cognitione quam de Deo, etc.; De Causa Pluralitatis et Individuationis; De Liberio Arbitrio.
Disputation, and Examination Theses for the different classes during the year.
Praxis Congreg. Provincialis.
Excerpta ex Congreg. Provincialis.

The present English Assistant, Father Rudolph Meyer, was proof-reader for some of Father Mazzella's works. Father Brandi, now on the "Civilta," Father Velez, of Madrid, Spain, and Father Russo, of the Italian church, New York, also helped the authors in finding and verifying references and quotations. Father J. A. Morgan was connected with the office in its early days. It was said that his special office was to distribute *pi*,— a post requiring patient attention, accuracy, and obliging one literally to "mind his p's and q's."

In the autumn of 1871, it seemed to the Father Provincial that the time had come to begin the publication of a periodical similar to the "Lettres de Laval" and the English "Letters and Notices." Not all the fathers were of his opinion, but he found an enthusiastic supporter in Father De Augustinis, who was then professor of Holy Scripture and Ethics, and he appointed him the first editor. Father Keller must then be regarded as the real Founder of the WOODSTOCK LETTERS, as will be seen from the following letter of the first editor describing their foundation and object:—

ROME, Sep. 6, 1896.

MY VERY DEAR FATHER FRISBEE,

P. C.

I thank you very much for your kind letter of August 15, in which you inform me of the forthcoming Jubilee Number of the WOODSTOCK LETTERS, and invite me to write something for it.

What shall I write? This much at least I may say, that I have witnessed with joy their ever increasing progress from year to year, and I am persuaded that they have fully corresponded to the ends for which they were established. These ends were many. First, it was the aim of the LETTERS to make known to the best of their power the work of our old

List of *Servi Dei* S. J., with their country, kind of death of the martyrs, and their causes.
Catalogues, hitherto unpublished, of the Maryland Mission and Province, from 1807 to 1838.—Not yet finished.
Ordo Divinis Officiis, printed here since 1874, for Ours in North America.
Catalogues of the province, since 1878.
Catalogues of New Orleans Mission, since it became an independent Mission.
Catalogues of the Mexican Province, for three years.
A book for a permanent record of the annual examinations, 900 pages, quarto.
Supplement to the Roman Martyrology for our Saints and Blessed.
Various Blanks for Province Reports, Informations, etc.
Questions in Dogma, Moral., S. Scripture, and Cases, prepared here for Bishops, for their diocesan conferences, and at their request.
Circular Letters of the Generals, on special occasions.
Two pamphlets—The outcome of the Committe on Studies.
Add — Prayers, Programmes, Poems, Novenas, Tickets of Admission, Posters, etc.—*Uncounted.*

fathers in the territory which now forms the United States of America—a most noble work which was of great service in promoting the glory of God and securing the salvation of souls. At the same time it aimed also at making known the labors undertaken in the same regions by the more modern and not degenerate sons of the Society, labors which have yielded most abundant and precious fruit. Finally, it was intended that by means of the WOODSTOCK LETTERS the great scholasticate of the United States should be placed in regular communication with the principal houses of our Institute as well in other countries as in the different parts of America itself, that thereby all might increase in charity, zeal, and application to work. For twenty-five years the WOODSTOCK LETTERS with the blessing of heaven have been compassing this end. They have contributed greatly to a knowledge of the history of the old and the new Society in America; to strengthening more and more the bonds of sincere charity which bind together all the sons of Ignatius, scattered throughout the world; and to urge them forward to still greater efforts for the glory of Him whose name they bear.

The beginnings of the LETTERS were, as can be well imagined, laborious and beset with difficulties; but the LETTERS overcame every difficulty through the loving protection and efficacious assistance of the Rev. Joseph Keller, first as Provincial of Maryland, and afterwards as Rector of Woodstock. He was the WOODSTOCK LETTERS' greatest benefactor; his memory should hold the place of honor in the celebration of this first Jubilee, and I am most happy to have had the present opportunity of manifesting my feelings of gratitude in his regard.

Receive, my very dear Father Frisbee, my most sincere and cordial congratulations for the LETTERS which Your Reverence so ably directs, and accept my best wishes that it may go forward with renewed vigor in its path of extreme usefulness.

Believe me,

Your Devoted Servant in Christ,

EMILIO M. DE AUGUSTINIS, S. J.

Father De Augustinis was helped much in editing the LETTERS by Father Devitt, who was then a scholastic at Woodstock, and who has kindly contributed the following account of the appearance of the first number:—

The first number of the WOODSTOCK LETTERS was issued on Wednesday, January 31, 1872. This event filled Father Keller, who was then Provincial, with such enthusiasm, that he declared in tones of solemn conviction: "I foresee in this publication, that from this office there will be issued a weekly paper, a monthly magazine and a quarterly review." This vision remains to be fulfilled; but we can chronicle some cir-

cumstances connected with the first number of the LETTERS, which may not be without interest in this jubilee year.

The original plan did not comprehend a publication so wide in scope, and admirable in attainment as the LETTERS have become. We were a cosmopolitan community, with representatives from many provinces, and letters were received containing news from all parts of the world; it was thought that these letters would be as interesting to those abroad as they were to us, and hence the desire to disseminate them in type. Items of interest could be made up into a news budget, for the information and edification of Ours. This was the idea that gradually took form and shape.

The question of *name* arose. It was not finally determined, until a great portion of the first number had been set up. Father Paresce was strongly in favor of the present title, and his wishes prevailed. Some, of archæological and classical inclinations, searched diligently the notes of Scott's novel for the origin of the name of "Woodstock," and onomastic lexicons were called into requisition for its Latin equivalent; but nothing could be discovered or invented of high-sounding or classical nomenclature, to surpass the rugged Saxon word, and the title,—WOODSTOCK LETTERS,—*clarum et venerabile nomen*, was happily adopted; LETTERS, because primarily and principally, they were to be collected and disseminated; WOODSTOCK, to accentuate the source from which they came. Conferences, to determine the size of the page, and the form of the volume, resulted in selecting the "Princeton Review" as a model. The color of the cover caused some anxious thought; a brilliant purple was adopted; the taste was questionable, but it was then considered superior to a neutral tint, and altogether attractive and *recherchè*.

The initial article,

AN HISTORICAL SKETCH
OF FATHER ANDREW WHITE, S. J.,
THE APOSTLE OF MARYLAND

was furnished, I believe, by Father James Ward. The translating and editing of Father White's "Relatio," was the joint work of the whole resident corps,—editor, censors, proofreader, printers, experts in hand writing, and every one with a reputation for English or Latin erudition, had a share in the task. The copy, made by Father McSherry at Rome, was hard to decipher, and the folding and frequent handling of the manuscript rendered some words so illegible, that the true reading was often a matter of guess work. The Latin text had never been printed before; and the English versions were unreliable. Brooks, the author of *Viri Illustres Americani*, had published a translation of it. But suspicion of faithful rendering and of scholarship could justly be entertained of one who could illustrate the Life of Marion with a picture, and inscribe beneath it in cold type: *Visus Paludicus*

—*Swamp View.* In fact, it was found on comparison, that he frequently failed to grasp the meaning of the Latin, and played havoc with common sense.

As a specimen of the labor which this "Relatio" entailed, and of the care employed to give the genuine reading, this instance will suffice. The version had "Guinea-hen," where the context seemed to require "turkey," and just there the Latin word was obliterated. It was debated, whether it would be better to put "Guinea-hen" in Latin into the text, or to suppose and introduce a Latin "turkey," and then make the English conform to it. Some one remembered that "Force's Tracts" contained a translation, and that a clue would be furnished from it. A messenger was despatched to Baltimore, to look the matter up at the Library of the Maryland Historical Society, and there was great rejoicing when he brought back in the evening, the missing word,—the noble American bird was vindicated.

An accident might have been disastrous to that first number, to the extent, at least, of delaying its appearance at the appointed time. We were ready to print, but some one had unlocked the first form, in order to correct a line, and it was left loose. If it had not been discovered in time, the whole would have been knocked into *pi*, and the courage to set it up again, at least for some time, would have failed us. But, this disaster was averted, and the first number appeared on the last day, of the first month, of 1872.

Father De Augustinis held the office of editor for six years, from January 1872, to January 1878. He had difficulties to encounter which none of his successors had to meet. There was even opposition in the house, for it was feared that the scholastics were neglecting their theology for work on the LETTERS, financial aid was wanting as nothing was received for subscription, and after the first year or so there was difficulty to secure matter, so that at one time there was serious thought of abandoning the work. On two occasions the numbers were not brought out, or brought out as double numbers. This was the case in 1875 when May and September were published together and again in 1877, when the January and May numbers were united in one issue. Supported by the founder, Father Keller, Father De Augustinis persevered and did not abandon the extra work and care which the editorship gave him till after six years of labor, when the LETTERS seemed firmly established and his work in publishing his theology, took up all his time.

Father Valente succeeded Father De Augustinis, in the autumn of 1877, the first number under his editorship being Vol. VI. No. 3, which was not brought out until January, 1897. Father Devitt tells us that Father Valente had great

trouble in obtaining copy. It will be noticed that the issues of that period were a little over sixty pages and the bound volumes narrow and consumptive, compared with their portly successors. Father Valente claimed that he had been restricted by the Father Provincial, Father R. W. Brady, to sixty-four pages. He had difficulty in filling even these few pages, and he had to keep back one number until he had collected enough "padding" and then sent it out as a double number (May and Sept., 1878). Father Valente did a good thing in making a modest beginning on the Varia, which, though not continued by his successor was taken up by Father Morgan and has been continued until the present time. Father Valente edited only five numbers and in September, 1879, was succeeded by Father Devitt. Father Devitt must be regarded as the historical editor of the LETTERS. He published a number of valuable historical papers which were hidden away in the archives, and he edited them with great care and accuracy. Thus were brought to light a series of "Papers Relating to the Early History of Maryland" running through seven numbers, and these were followed by Father Nicholas Point's "Recollections of the Rocky Mountains," which were translated from his illustrated volumes preserved at Montreal and lent to Woodstock for the purpose. An effort had been made to have them printed in Paris, and afterwards by the Smithsonian Institution; but as they demanded absolute control of the work, and it was suspected that they would suppress the distinctively Catholic character of the events, no agreement could be reached. A translation of such parts of these memoirs as were judged to be of general interest was made by Father Devitt, prefixed by a biography of Father Point compiled from notes furnished by his surviving brother. It was while editing these historical papers that Father Devitt discovered the identity of Father Thomas Copley and Father Philip Fisher, and proved it so clearly that Brother Foley says he never met, in compiling his catalogue of 1000 aliases, with a more complete case of identity. [1]

In September 1888, Father Devitt was sent to Georgetown to be minister and prefect of schools and Father John A. Morgan became editor of the LETTERS. Father Morgan continued the historical work of Father Devitt and published valuable articles on "Bohemia, Cecil Co., Maryland," and "Alexandria." He resumed the publication of the Varia and brought it to its present state of interest so effectively that it has been continued up to the present time. He succeeded in getting some of the old fathers to write their

[1] Vide LETTERS Vol. XI. page 24 and Vol. XIV. p. 346.

"Recollections," though he tells us that he had difficulties to get Ours to write and that he thinks that it must be no child's play even now to succeed in this line.

In the summer of 1885 Father Morgan was sent to be superior of St. Joseph's, Philadelphia, and was succeeded as editor by Father William Treacy, who remained in charge during the scholastic year, 1885–'86. In September, 1886, he was replaced by Mr., now Father, Timothy Brosnahan, who was then beginning his third year of theology. Father Brosnahan has the honor of being the only scholastic who has had charge of the LETTERS. He introduced more matter of modern interest, as most of the historical manuscripts in the archives had been printed. Thus letters were published from those of the province studying abroad, and letters from Rev. Father Brady, formerly Provincial, but in 1886 procurator to represent the province at Fiesole, and a letter from Father Fulton, while he was Visitor for Ireland. Father Brosnahan also succeeded in inducing Father Nash to publish his war papers, and enlarged the Varia which had been so ably begun by his predecessor. It was during Father Brosnahan's administration that assistant editors were appointed. Their duty was to read the proof, and one was to take charge of the business interests especially the collection of the subscriptions due.

Father Brosnahan, after his ordination in 1887, gave up the charge of the LETTERS to Father Benedict Guldner, who had, as his assistant, Mr. Thomas Murphy—at present Rector of St. Francis Xavier's—and Mr. John C. Hart, actually chaplain of Randall's Island. Father Guldner improved the Varia by introducing more foreign items and a list of the works recently published by Ours as well as forthcoming works. But by far the greatest work undertaken during his administration, and the most laborious ever undertaken by any editor, was the issue of the Analytical Index of the seventeen volumes, 1872–1888. This was the work especially of Mr. Thomas Murphy, assisted by Mr. John C. Hart. A mere glance at this index will show the tedious labor and care it cost. The historical articles are all analyzed and all the proper names carefully indexed, and it will always prove of great value to the historical student. In September 1888, Father Guldner was appointed Assistant Prefect of Studies, and to relieve him of all extra work the LETTERS were entrusted to Father Frisbee, who had been removed from teaching physics and appointed Spiritual Father to the philosophers and charged with giving the exhortations to the community. Father Guldner got out the November number 1888, and then Father Frisbee took charge of the

LETTERS, a position he still holds. He has been ably assisted at first by Fathers Murphy and Hart, then by Fathers Mulvaney, O'Carroll, Grey, Roche, J. Gillespie, Bernard Keany, and Mr. Thomas White, who is at present the business manager.

It may be well, in conclusion, to say a few words of our plans for the future. During the past twenty-five years the WOODSTOCK LETTERS has gradually grown to its present size. Instead of some sixty-four pages each number now counts a hundred pages more, instead of embracing a record of North and South America it now embraces the whole world; as one of our contributors has well said it is a "Panorama of the Society." News of the doings of Ours throughout the world is sought for and recorded whenever it is judged to be of more than local interest. Not merely edifying accounts from our missionaries have been published, but essays on the Exercises and matters of education, the different tertianships and scholasticates, the status of all the colleges of the Society, and the "augmentum" and percentage of deaths in each province. All such matters are of interest to Ours, and the relation of what is done in other provinces, by showing how much is being done by others, serves to keep us from exaggerating the work of our own province, and encourages us to nobler efforts A. M. D. G. It is on these lines we begin our new series.

How we are to advance and make our labor more productive, our Father General points out to us in his letter which opens the present number: "Quo pleniores . . . fructus referantur, id juverit adnotare: duplicem finem, ob quem tales typis consignentur litteræ constanter ob oculos habendum, nimirum ut caritas et ædificatio mutua in Provincia quam maxime foveantur." That His Paternity would have us limit our efforts not merely to our own province is evident from the words in the beginning of this letter, where he tells us that he has often heard, how we have labored by the communication of the LETTERS to Ours to effect that the greatest spirit of charity should be cherished both in and without the Province,—"et in Provincia et extra Provinciam foveretur." It will be our endeavor to keep alive this spirit of charity by making known throughout the Society whatever is done to the greater glory of God. Those who receive the LETTERS can help us in their work by forwarding news of their province or Mission. It is in this same spirit, too, that the LETTERS should be read, for their true meaning can only thus be interpreted,—"Amor intrat ubi cognitio foris stat." The second end of our LETTERS Very Rev. Father General tells us is historical: "Et rerum a Nostris

ad gloriam Divinam gestarum pia conservetur memoria, colligaturque paulatim materia, quæ ad historiam Societatis contexendam deinde inservire possit." What the matter of such relations should be is plainly told us and in what manner it should be presented,—" Res quæ ad Societatis administrationem spectant, et publici juris non sunt, vulgari non debent." But what is to be printed " expositione simplici et accurata narrari debent, non exaggerando, neque veritatem celando, aut ad proprium sensum facta contorquendo; secus historiæ non auxilio sed impedimento erunt." If we add to this the words on the style in which letters from Ours should be written, we have a valuable direction as well for our correspondents as the editor. For the Father General tells us that he has it very much at heart, " Ut nostri omnes littteris suis spiritum vere religiosum, a spiritu sæculari alienissimum, exhibeant, ut stylo temperato qualis Religiosos decet, utantur atque modesto."

To attain more perfectly this double aim the editor appeals with confidence to his religious brethren throughout the world. It has been due to their generosity and zeal in the past that the LETTERS have become what they are today. Without their aid, neither he nor his predecessors could have effected anything; while he feels that the self-sacrifice so many, in different parts of the country and throughout the world, have often imposed on themselves in the past to turn from important occupations to write for their brethren of their doings for God's glory, is a true indication of what they will do in the future. On their co-operation he relies with confidence. May he add one word more? The office of editor is often a trying and embarrassing charge. It is hard at any time to reject or cut down what has cost much labor, but it is especially hard to treat thus the MS. of one of Ours. Almost all give us full liberty in this respect, and we wish to assure them that it is only after consultation and consideration, that we take advantage of it. For the future, the direction of Father General will be a rule to us in these matters. Whatever in the least offends charity must be eliminated, whatever is exaggerated, in fact, or wanting in simplicity of style must be rejected or toned down. In this way alone can we advance. That this may be kept both before our readers and ourselves we have placed the above sentences of Father General on the cover of this number. May we be faithful to their teaching!

TWENTY-FIVE YEARS A PROFESSOR AT WOODSTOCK.

FATHER SABETTI'S SILVER JUBILEE.

It is rare indeed in the Society that a father remains for twenty-five years in the same house; it is still rarer that he remains all that time a professor and during most of it a professor of one class. Such, however, has been the case with Father Aloysius Sabetti. Twenty-five years ago last November he came to Woodstock as a professor, and that charge he has filled ever since. His countrymen, who were professors with him, have either gone to their reward, or, as Cardinal Mazzella, Father De Augustinis, Father Brandi, been recalled to their province. Our province owes him a special debt of gratitude, for there is little doubt that he too would have been recalled to Italy had he not some years ago, breaking all natural ties, joined our province. During the quarter of a century he has been at Woodstock, he has lectured on dogma to the short course, has been professor of canon law and prefect of studies, and for the last twenty-three years has taught moral theology. During this time, too, he wrote his "Theologia Moralis," a work composed especially for the needs of this country, which has been recommended by nearly all our bishops, and has run through twelve editions. He has had, of course, the training in moral theology of by far the greater number of our priests, for during these years Woodstock has been the theologate for all America, and of those ordained in this country there are very few who have not passed some time under his care. In addition to this, none of those who have made their studies at Woodstock need to be reminded how, by untiring efforts, he had much to do in transforming the once bleak and barren hill into a garden of paradise.

For these reasons it seemed just that this unusual jubilee should be marked by some celebration. What added much to all was the selection of Father Sabetti by the Provincial Congregation, to represent the province at the Congregation of Procurators which was held at Rome last September. He himself has told us in the last number of the LETTERS of his journey thither. As soon as it was known that he was on his way back, and was to arrive during the very month of his professorial jubilee, there was a common desire to

make his return memorable. The theologians especially wished to show their gratitude to their professor, and the high esteem in which they held him.

It was decided to give him a reception, and on the evening of his arrival to carry out in his honor a programme befitting the occasion. The details of this programme were left to the judgment and good taste of Mr. Shealy, who by common acclaim surpassed all our expectations. For not only were the various selections suitable and full of interest, but the classic style and arrangement of the programme made it an attractive souvenir.

The celebration took place on the evening of November 1. The programme, but in a condensed form, is reproduced here for the benefit of those who were not present.

Ave atque Salve
Pater Sabetti

O · MEI · CORDIS · DOMUS · ALMA · MATER
SIT · MEÆ · SEDES · UTINAM · SENECTÆ
SIT · MODUS · LASSO · MARIS · ET · VIARUM
MILITIÆQUE
HICCE · TERRARUM · MIHI · PRÆTER · OMNES
ANGULUS · RIDET

Part the First

"Cum tibi plausus
Care Præceptor, datus, ut Petapsci
Fluminis ripæ, simul et jocosa
Redderet laudes tibi Marshalani
Montis imago."

OVERTURE—"Longing for Home" . . . . . *Jungmann*
Orchestra

"Salve læta dies, salve Pater atque Professor."

ADDRESS . . . . . Mr. Connell

"O, quæ fontibus integris
Gaudes, apricos nectle flores,
Nectle meæ Luciæ coronam
O, musa dulcis: nil sine te mei
Prosunt honores."

SANTA LUCIA . . . . . *Reese*
Quartette

"Poscimur . . . . . .
Patris in laudes, age, dic Latinum
Barbite carmen."

LATIN ODE . . . . . Mr. Mattern

"Conamur tenues grandia: nec gravem
Plutonis stomachum dicere nescii;
Nec cursusque tuos per mare nobiles
Nec te Parthenopes decus."

OUR FOREIGN CORRESPONDENT . . . . . Mr. Finn

"Jam patris, juvenum chorus
Adventum celebrat carmine debito
Qui, desiderium meum,
Nunc est Ausonia sospes ab ultima,
Multis cum sociis ovans."

THE WANDERER'S RETURN . . . . . *Abt*
Quartette

Part the Second

"Descende cœlo, dic reditum patris
Ad filios Musa: Hunc fidibus novis
Hunc Lesbio sacrare plectro
Te Teque tuasque decet sorores."

VIOLIN SOLO . . . . . Mr. Schuesler

"Quem virum aut heroa lyra vel acri
Tibia sumes celebrare, Clio?
. . . . . .
Quid prius dicam meritis parentis
Laudibus?"

ENGLISH POEM . . . . . Mr. McNiff

"Te canam, Juris decus atque rerum
Nuntium, curvæque viæ parentem,
Inclytum, quantum potero, jocoso
Condere cantu."

SOGARTH AROON—Adapted . . . . . Mr. Shealy

"Ah me retusum! Sic hederæ jacent
Proserpinæ vi; sic sine floribus!
Nec carus æque, nec superstes
Integer! Ille dies utramque
Duxit ruinam."

OMNIA COMPONUNTUR . . . . . Fr. Papi and Fr. Dawson

"Nec mihi templa Palatinæ sublimia Romæ,
Nec domus Albuneæ resonantis
Et præceps Anio, et Tiburni lucus, et uda
Mobilibus pomaria rivis,
Nec tam fulgentes pulchræque Neapolis arces
Gaudent quam Marylandia dulcis."

HOME SWEET HOME . . . . . *Steele*

Quartette

"O longum memoranda dies!"

FINALE— "Forget me not" . . . . . *Suppe*

Orchestra

"SIC TE STELLA POTENS MARIS,
SIC CŒLI GENII, LUCIDA SIDERA
VENTORUMQUE REGIT PATER,
OBSTRICTIS ALIIS, UT ZEPHYRO LEVI,
NAVIS, JAM TIBI CREDITAM
CURAM, LITTORIBUS GRANDIS AMERICÆ
REDDAS INCOLUMEM PATREM,
ET SERVES ANIMÆ DIMIDIUM MEÆ."

Old Woodstockians will easily recognize the local flavor of such phrases as: "Petapsci fluminis ripæ" and "Marshalani montis imago." No one mistakes the sentiment in: "Te canam Juris decus atque rerum nuntium, curvæque viæ parentem." The allusion in the verse beginning "Ah me retusum, etc.," is to the great cyclone that swept over Woodstock and the neighborhood, during Father Sabetti's absence, which destroyed many of the stately trees, some of which had been planted in former years by him, and caused great havoc to the ivy that under his skilful training had covered the dull granite walls of the college, and thus relieved their native coldness and gloomy aspect.

The musical part of the programme was in charge of our able choir director Mr. Ambrose O'Connell. The selections were made with a view of conveying the sentiments uppermost in all hearts on this occasion. It is unnecessary to state that the rendition of the musical numbers were of an excellent order. Mr. Connell's opening address was one of hearty welcome to the father in the name of all the community of Woodstock. No grade was omitted. There was also a splendid testimonial to the merit of the man who occupied so enviable a place deep down in the hearts of his religious brethren, as father, counsellor, and friend. Mr. McNiff's English poem paid a graceful tribute to the sea and the ship that had given us back safe and sound our treasure lately entrusted to it. The items of fictitious newspaper gossip about the doings of Father Sabetti while abroad, were a delicious bit of Mr. Finn's "jeu d'esprit." The accounts of the various receptions given to the father, as well as his interviews with noted personages abroad, and his evasive replies to the ubiquitous newspaper reporters, were admirably worked up. A pleasant feature of this composition

was the surprise of Father Sabetti himself, for many of the jottings were in the main real facts, collected from letters sent by him to various correspondents during his stay at Rome. Mr. Mattern's Latin poem was heartily received, and his admirable delivery made it easy for all to follow its meaning.

The entertainment concluded with a song, "Sogarth Aroon" adapted for the occasion, and a case of conscience. The words of the song were an adaption of the famous serio-comic ballad "Father O'Flynn." The context of the original lent itself to the appropriate adaptation for this occasion. The chorus was as follows:—

> Then *Cead mile failte Sogarth a stor!*
> *Cead mile failte* we bid you galore:
> Our father and guide you are,
> Our glory and pride you are,
> Our *Sogarth Aroon* of the rale ould school.

Mr. Shealy who had arranged the wording, following closely the rich variety of sentiments and feelings, was also the best interpreter that could be found to give it expression in song.

The "Casus Conscientiæ" presented a case of restitution in which the damnificator was made out to be the Rev. Father himself, who, by his long absence from the duties of professor and guardianship of the college grounds, was accused of being the cause of great sorrow and lack of knowledge on the part of his disciples, as well as remotely responsible for the damage done by the storm during his stay abroad. In consequence he was bound to restitution both in justice and in charity. Father Papi, with all the dignity and serious conviction of a professor, proposed the case; hinting at the beginning, by a witty by-play on the name of the father, that he was the guilty party in the "Casus." He opened the casus with these words:—

"In quadam civitate Status Marylandiæ, A. S. degebat prope annum 1896 religiosus vir, de quo merito illud repeti potest: 'Conveniunt rebus nomina sæpe suis.' Cum enim esset summa pietate et doctrina conspicuus, convenienter contigisse videtur ut primum nomen a purissimo juvene Aloisio, alterum a sapienti regina Saba fuerit sortitus. Mirum sane non est, tantum virum omnibus valde dilectum semper extitisse, eique plura officia fuisse commissa tum ad juventutem edocendam tum ad florum culturam curandam: utrumque opus viro mitis ingenii carissimum," etc. The solution of the case was objected to by Father Dawson, who

in his own felicitous vein suggested many local allusions. Father Papi made reply, and ended with the consecrated phrase of Father Sabetti, in giving the final stroke to any difficult case, "Sic omnia Componuntur."

At the end of the reception, Father Sabetti gave us a most interesting though summary account of his travel. He touched upon a number of subjects and detailed especially his visit to the Holy Father and some of his talks with Very Rev. Father General. His meeting with several former professors of Woodstock — Card. Mazzella, Father Brandi and Father Finlay—made his stay at Rome very pleasant. It would be impossible to repeat the narration with anything like an approach to the original *naïveté* and vivid manner which he made use of; so we prefer to omit his remaks rather than spoil the interest and enjoyment which many will doubtless have listening at some future time to the recital from his own lips.

Such was the reception given to Father Sabetti on his return to Woodstock. It was not, indeed, merely a jubilee festival, as doubtless his return home would have been celebrated, even had it not occurred during his jubilee year. It seemed proper then that the event of his professorial jubilee should be marked by a special feast to which those of our neighboring colleges should be invited. The 15th day of December was set aside for this. Invitations were sent to Rectors of the neighboring colleges and to those who could get away from their daily duties to join with us. From old Georgetown came Father Richards, accompanied by Father Devitt, and the only one now living of the first class who passed through the full course of seven years at Woodstock. From Loyola came Father Morgan and Father Boone; from Frederick the Venerable Father Villiger, Fathers Casey, O'Connell, and Moore. After presenting their congratulations to the jubilarian we all met for dinner. Speeches were made in behalf of the faculty by Father Aloysius Brosnan, and in behalf of the scholastics by the beadles, Mr. S. Ryan and Mr. Walsh, and in conclusion by Father Rector, who called upon Father Devitt to speak in behalf of the old pupils. His remarks were very happy and made the refectory ring with applause. Father Sabetti replied with heartfelt words expressive of his devotedness to Woodstock and thanks for the honors paid him.

What added much, to the solemnity of the occasion were the letters received by the good father, the most important of which we have been permitted to subjoin. First was the letter of Father Provincial which was read at the feast:—

New York, Nov. 25, 1896.

Dear Father Sabetti,

I have not forgotten that this is about the time for your Silver Jubilee of life at Woodstock, although I am not sure of the exact day. I wish therefore to express to you my most sincere thanks for all that you have done for the good of our scholastics and their studies.

The province certainly owes you a very great deal, for your long years of labor and self-sacrifice. You have not worked for a human reward, but A. M. D. G.; however, it ought to be pleasing to you to know that your years of steady toil are very much appreciated, and that we have every reason to thank God for having directed your steps to our province.

Please accept my heartfelt congratulations: *Ad multos annos!* In unione SS. SS.

Servus in Xto.,

W. O'B. PARDOW, S. J.

From Rev. Father Fitzgerald, Provincial of Missouri:

St. Mary's College, St. Marys, Kan.,
December 13, 1896.

Dear Father Sabetti,

I have just learned that they are about to commemorate your twenty-fifth year as Moralist of Woodstock College. It would give me very great pleasure, indeed, if I could be present on the happy occasion and help to swell the chorus of well-merited expressions to what we always have felt. On your jubilee day, then, in my own name, as well as in the name of many Missourians, I beg leave to offer the grateful tribute of affectionate hearts, and to assure you of the abiding and never-to-be forgotten appreciation in which we hold the devoted charity, and self-sacrificing zeal which will inspire many a happy felicitation on Tuesday next. However, it is said, that there are some things to which neither time nor distance can put a barrier, and among them I confidently place the affectionate gratitude which a generation of Missourians feel for their dear old professor of moral.

By no means the least, perhaps the greatest of the gracious memories which bind us to Woodstock, is the one interwoven with yourself. The flight of years has not dimmed the gratitude of our hearts, and we revert to Woodstock on your Silver Jubilee, as finding in it only an appropriate occasion to give expression to the singular ability, by which it was ours to profit at the hands of dear Father Sabetti. May the years and the hours that have past be an earnest of still happier and brighter ones to come!

Sincerely Yours in Xt.,

THOS. I. FITZGERALD, S. J.

TO THE YUKON RIVER BY WAY OF THE CHILCOOT PASS.

A Letter from Father Barnum to Father Richards.

FORTY MILE,
ALASKA, July 1896.

REV. AND DEAR FATHER,
P. C.

In order to reach that portion of the territory of Alaska which is known as the Yukon region, the traveller has the choice of two distinct routes; one of these leads to the mouth, and the other to the head waters of our great northern river.

ROUTE BY SEA TO THE YUKON.

The first of these routes entails a sea journey of ten or thirteen days from either Seattle or San Francisco to the island of Unalaska, which is the port of entry for vessels bound to Bering Sea. The second stage of this journey is from Unalaska to St. Michael's Island in Norton Sound, a distance of nearly eight hundred miles, which is generally accomplished in four or five days, if the vessel is fortunate enough to escape delay from the ice pack. St. Michael's Post was founded by the old Russian Fur Co. in 1837, and is the nearest point to which a sea going vessel can approach the mouth of the Yukon. On account of the vast amount of silt carried down by this river the sea is rendered so extremely shallow, that for an immense distance from land there is scarcely two fathoms of water at high tide. At St. Michael's, passengers and freight destined for points along the Yukon are transhipped to small stern-wheel boats, which make the journey around the coast, for a distance of eighty miles to the Aproon mouth of the river. Once in the Yukon, there is an uninterrupted run of 1800 miles to Fort Selkirk, the most distant trading post, situated at the mouth of the Pelly River. The Yukon, 2600 miles in length, with over a dozen great navigable tributaries, traverses an empire the extent of which is realized but by few. It is almost needless to mention that the journey *via* Unalaska and St. Michael's, can only be made in the short open season from the close of June to the early part of Septem-

ber, during which time Bering Sea is clear of solid ice. Furthermore it may be added, that it is only by this route that freight and provisions can be introduced into the Yukon district.

ROUTE OVER THE DIVIDE TO THE YUKON.

The second route crosses the mountain range which skirts along the southeastern coast of Alaska, and leads directly to the head waters of a tributary of the Yukon called Lewes River. As this is the shortest and most expeditious course to the gold fields, it is the one always selected by the prospectors who are thronging into this region.

The point of departure for this route is the thriving little settlement of Juneau. This town, which numbers two thousand inhabitants, now ranks as the metropolis of Alaska. It was founded in 1880 by Joseph Juneau, who made some rich discoveries there, and from him the town has derived its name. It is situated on the mainland, and is separated from Douglas Island by the Gastineau channel. Steamers touch here every week from Seattle, 976 miles below, and then continue their course to Sitka, which is situated on Baránoff Island 185 miles further westward. At Juneau the traveller must provide himself with the proper outfit for the journey across the mountains, and as everything has to be carried in shoulder packs, only what is absolutely essential should be taken.

The journey to the gold fields is briefly as follows. The journey from Juneau to Dyea, a distance of 100 miles, is made by steamer. From Dyea across the summit and down to Lake Lindeman is twenty-seven miles, and this has to be made afoot. On reaching the lakes, the traveller meets with a delay, as he must search for suitable timber, then he must cut down some trees and saw them into planks to build a boat, in which the rest of the journey is made. A large whip saw is therefore one of the most important items in every Yukon outfit. The circumstances of this trip vary greatly according to the season in which it is made. Those who select "to go in on the ice," as it is termed, leave Juneau about March. They are provided with sleds on which they drag their outfit over the summit, then they arrange large sails on these sleds, and sail across all the lakes until they reach the Lewes River where they build their boats.

JUNEAU.

I left San Francisco on the steamer "Walla Walla," which sailed on May 24 for Puget Sound. At Port Townsend I

made connection with the steamer "Alki," and reached Juneau on the fourth of June, having been delayed two days on the way by running aground in Wrangel Narrows. While we were aground the passengers amused themselves at low tide by climbing over the sides of the vessel and walking around her, or making little trips ashore. I found Fr. Réné comfortably settled in his little hermitage at Juneau, and he was much surprised and pleased to have a visitor.

As Fr. Tosi had given me permission to return by whichever way I should find to be most convenient, I concluded that as I had already made the journey around by Sitka, Kodiak, and Unalaska, while on my way down last season, if I could find a favorable opportunity I would "cross the divide." Accordingly I looked around in Juneau to find some suitable party with whom I might make the trip. I soon discovered some men who had taken a star route contract to carry the mail into the Yukon country. They styled themselves the "Yukon Mail and Transportation Co." and their prospectus was very brilliantly worded. As they were just upon the point of starting I decided to join them.

Our party consisted of nine. Besides myself there were three prospectors bound for the gold fields, and we four ranked as passengers. Then there were the president of the company, the secretary, an engineer, a reporter of a Chicago paper—who had been detailed to write up the expedition—and finally an impecunious young man who was desirous to reach the mines. He had charge of the commissary department, or as he expressed it, "was to cook himself in." A colored resident of Juneau was exceedingly anxious "to wash herself in," but I demurred so strongly that her application was rejected. The company had brought up three gasoline launches; one of these was to run from Juneau to Dyea, and the other two were to be taken along with us to use on the river.

I soon discovered that not one of the party knew the least thing about the interior of Alaska, or had the slightest idea of the difficulties of the journey, and they left all the direction to me. I soon convinced them that it was now entirely too late in the season to think of getting the launches over the range, and I prevailed on the leader to give up the idea of using them on this trip and to carry his party to Dyea on a little tow boat called the "Rustler." This was agreed to, and having gotten the mail, which was put in three knapsack pouches, we went on board the "Rustler," and left Juneau on the evening of June 11.

Among the passengers there was an Englishman, a special correspondent of the Pall Mall Gazette named Henry de

Windt. Mr. De Windt proved to be a most agreeable gentleman, and moreover a member of the Church. He is well known on account of his famous explorations through the Gobi Desert, and other little known portions of Central Asia, but most of all for his extensive journeys through Siberia, and his letters on the Russian prisons which differ so greatly from those of Kennan.

Mr. De Windt's present task is to make the journey from New York to Paris in such a way as to avoid as far as possible any travel by sea. There was also a party of three members of the U. S. Geological Survey, who are detailed to examine the Alaskan gold fields. These gentlemen turned out to be most pleasant travelling companions and we kept together during the whole trip. They were accompanied by an experienced old Yukon prospector who knew the country perfectly. The other passengers were miners bound for the gold fields.

OFF FOR DYEA.

The little "Rustler" which was built to carry twenty-five persons, was densely overcrowded, having nearly eighty passengers on board. There was hardly room to move about, and to increase the general discomfort one of the passengers soon became intoxicated. He was a notorious character who had just been tried at Juneau for nearly hacking a man to pieces with a hatchet. He was too blind drunk during the assault to inflict any mortal wound, and consequently was not convicted. He was returning in great triumph to his place at Dyea, and celebrated his escape from justice by "shoving himself," as he expressed it, into a state of perfect inebriation.

The run from Juneau to Dyea is around the south shore of Douglas Island and then up Lynn Canal to where it bifurcates and forms the two deep bays known as Chilcat and Chilcoot. The course lies amid scenery of the wildest description; we passed glacier after glacier, and would have enjoyed the journey had it not been for the overcrowded state of the boat and the offensive company of "the inebriated gentleman." The run to Dyea should not have taken us more than twelve hours, but towards morning one of the storms for which Lynn Canal is famous, suddenly burst upon us, and the "Rustler" was obliged to seek shelter in a little nook and anchor.

Here we were weather bound until nearly noon of the following day, when the storm abated. The "Rustler" then ran up to Dyea, but as the tide was low at the time she

was forced to stop several miles from land on account of shallow water.

The captain managed to get ashore in a skiff, but on returning he was upset in the surf and nearly drowned. At this exciting juncture the mate appeared to be at a loss to know how to act. His early life had not been spent at sea, he drove a milk wagon in San Francisco, a respectable occupation indeed, but one which had not particularly qualified him for marine emergencies. A very forward youth, who served as cabin boy on the tow boat, but whose general deportment was that of owner of the earth, sprang forward and shouted, "man the life boat." Under the circumstances the order was the proper one, but the "Rustler" had no life boat to man, so after struggling for a long time in the surf, the poor captain finally got on a sand bar. Here he dragged up the skiff and having emptied it, he paddled back to the "Rustler." Although he was warmly welcomed after his mishap, still he seemed to show slight regard for sentiment, as he at once began to collect ten dollars apiece passage money.

After waiting about four hours the tide rose enough to allow an old scow to be brought out, into which we all set to work and unloaded our goods. Before starting off the "still inebriated gentleman" was roughly dumped in, and we poled ashore and ascended the Dyer river as far as the scow would float. There we waded ashore with our effects and soon each party had its tent pitched and dinner in preparation.

This being our first camp, I named it Camp "Alpha." Some of the party thought that the Greek letters would be exhausted before we reached the end of thc journey, but we were fortunate enough to make a quick trip, and ended up with Camp "Phi."

While awaiting dinner we walked around Dyea, which consisted of one store and some half dozen Indian huts. Near one of these huts was the tomb of a chief. It was built as a miniature house with a door and window, the interior was nicely furnished, and among other things in it was a clock which the chief's daughter had faithfully wound up every day during the past two years.

UP TO SHEEP CAMP.

The following morning, June 14, we set out for Sheep Camp which is situated twelve miles from Dyea. All our provisions were packed in oil skin bags, so as to be convenient to carry and not be injured by getting wet. These

bags were placed on pack horses and the march into the interior began.

Our course led directly up the valley of the Dyea. This stream springs from two great glaciers, which spread down from either side of the Chilcoot Pass. The first portion of the valley is rather wide then it gradually closes into what is termed the cañon. The present trail is an entirely new one, and as it was designed for pack horses it is far easier than the old one which was traversed by Archbishop Seghers and his party. This trail leads across the stream six or seven times, and these fords constitute a dangerous feature of the trip. Already several men have lost their lives in crossing this furious icy torrent. In the accounts given of the archbishop's trip it is related that at one of these fords he narrowly escaped being swept away by the swift current. Fortunately for us, as it was early in the season, the Dyea was in a most gentle mood, and at no place was the water much over knee deep.

The day proved to be very warm, and our party were as yet all new to the work of carrying heavy loads over a steep mountain trail, and very soon we were straggling along slowly, each one panting and laboring under his load. Evening came while we were yet some two miles from Sheep Camp, and as we were all worn out we decided to pitch our tent at the first available spot, which proved to be near a lovely little cascade. Here we spent the night and the next morning we soon reached Sheep Camp.

This is a point just at the timber line where the two streams from the glaciers unite and form the Dyea. We had a splendid view of these glaciers, and directly between their glittering expanses, stretched far above us the rocky slope of the Chilcoot Pass, rising 3600 feet above the sea. Here travellers often have to wait many days for fair weather to cross the range, sometimes as many as two hundred men have been here at once waiting for a calm day. The presence of six tents and the prospects of fine weather gave a lively appearance to the place, and a hearty supper of bean soup and slap jacks, concocted by the young man who was "cooking himself in," braced us up for the climb over the summit.

At this point, however, an unexpected and most embarassing incident arose which threatened to put a stop to the further progress of the "Yukon Mail and Transportation Co." The Chilcoot Indians who enjoy the monopoly of packing goods over the summit to the lakes, demanded $14.00 per hundred pounds. We had in our party over two thousand pounds of provisions and baggage and the

president of the company did not have the necessary cash to pay for the packing. The only alternative was for us to do the packing ourselves. As this meant not only a great delay which might cause me to miss the steamer at Forty Mile, but also many trips to and fro over the summit, I determined at once to withdraw, and to endeavor to join one of the other parties. Fortunately it happened that Mr. De Windt was still at Sheep Camp. His guide had crossed the summit and was engaged in building a boat over on Lake Lindeman. I therefore went over to his tent and stated the predicament in which I was. He immediately expressed himself most willing to accept me as a travelling companion, and after taking leave of the others I transferred my valise and blankets to his tent.

CROSSING THE SUMMIT.

As the weather had been rather warm it was thought better to make the passage over the summit by night, as then the snow would be harder. After waiting three days at Sheep Camp so as to give time for the boat to be completed, we left there on the evening of June 18, and started up the trail. The Geological Survey party also left at the same time. There were about twenty Indians with us carrying packs. Some of these men carried as much as 150 and 175 pounds. Even the squaws assisted in this heavy labor and trudged patiently along with immense burdens. The miners have named many of these poor creatures after famous actresses, one who happened to be walking just in front of me as we went along in single file, was called "Fanny Davenport." She had her face entirely blackened and carried a cooking stove on her shoulders.

We climbed along steadily until we reached a huge projecting rock which is known as Stone House, here we paused to rest and enjoyed another view of the glaciers from about their own level. We then resumed our way, which became more and more steep as we progressed, and soon we found ourselves ascending vast snow fields and next we became enveloped in a cold dense fog. At times we had to wind around among huge boulders that blocked the way, and often the gaps between them were barely wide enough to creep through. At these places poor Fanny Davenport would invariably get stuck with her stove and the whole line would have to halt until she was pushed through. At times the trail led up the bed of a torrent which was yet filled with snow, but at places great masses of it had sunk down into the rustling water. These snow bridges were

very treacherous and the passage over them was not particularly agreeable.

Soon after midnight we reached the last and hardest climb, and took a short rest before attempting it. This final crest was not only very steep, but was all covered with loose stones which were easily dislodged, so that each one of us had to be particularly careful as the slightest misstep would start a small avalanche of rocks down upon those behind. At 2 A. M. a ringing shout from the one ahead announced that the summit was gained and the toilsome dangerous climb was finished. We rested for a short while to look around; in clear weather Mt. St. Elias can be seen from here, but on this occasion a heavy fog obscured the view.

ARRIVAL AT THE LAKES.

We then began the descent. On the inner side the slope is much less abrupt, in fact it is a gentle grade compared with the rugged climb we had just made. The entire country was covered with snow, and with a grand whoop we all started together in one long wild slide down the mountain. Down we went helter-skelter over the snow and in a short time we brought ourselves together on the frozen surface of Crater Lake. This is a small pool one mile in diameter which forms one of the sources of the Yukon. All the forenoon we travelled on following the stream down from Crater Lake. The snow and ice were rapidly melting and this rendered the walking very dangerous. Often while crossing the snow bridges it was a very uncomfortable sensation to hear the rushing water beneath us. We had to ford a number of deep side streams, and often had to make long detours around places where the ice was too weak to sustain us. Before reaching Lake Lindeman we had to cross a high ridge where a heavy snow storm came on which added greatly to our discomfort. After fourteen hours of toilsome march we finally reached Lake Lindeman where we spent the remainder of the day in resting and drying our clothing. The Indians who packed our things over, did not appear to be the least fatigued, but at once set out to return to Dyea.

As our boat was completed we made an early start the next morning across Lake Lindeman. This is a pretty sheet of water six miles in length. On our way down we saw a pair of mountain goats on the bank, but failed to secure them. Lake Lindeman terminates in a rapid stream about one mile long, which connects with Lake Bennet. Near the lower end of this stream there is a very bad place

where the water rushes violently among high rocks. It is customary to unload boats in an eddy above and make a portage of about fifty yards along the right bank. After we had transported our load around, the empty boat was safely shot through the rapids. We then went down to the outlet and camped on the shore of Lake Bennet. Here the mosquito infliction began, from which we can expect no respite until the coming of cold weather.

PASSAGE OF LAKE BENNET.

The next morning we started down the lake, which is twenty-four miles in length. The upper portion is an extremely narrow arm hemmed in by lofty mountains which rise so abruptly from the water's edge that for long distances it is impossible to find any place where a landing can be made. At certain times the wind rushes with such fury through these narrows that the little flat bottom boats such as the miners build are unable to proceed. Almost as soon as we had started, one of these sudden wild blasts broke upon us, and in a few moments the waves threatened to swamp our little craft. We immediately made for a place of refuge and found a small cove which offered some slight shelter. Here we got our boat well up on the shore and waited several hours for the wind to go down, then we started again and tried to row, but very soon we were forced once more to seek refuge on shore where we camped for the night.

During the next three days our experience was the same; every attempt we made to continue on our way, was thwarted by the storm and we were always forced ashore. Had we been provided with a good safe sail boat we would have been able to keep on, but our rough and hastily constructed little skiff was utterly unfitted to withstand any heavy sea. One night while we were thus weather bound, the gale rose almost to a tornado, our tent was blown down and many trees around us were uprooted.

TAGISH LAKE AND WINDY ARM.

On the morning of June 25 the wind ceased and we started at 2 A. M. It was a perfect calm and we rowed steadily along until 9 A. M. when we reached the end of Lake Bennet. This is known as Cariboo Crossing and is a broad shallow stream two miles long. It forms the connecting link with Tagish Lake, and derives its name from a very distinct trail which has been made by bands of Cariboo.

We took a hasty breakfast here and then resumed our oars, for after our experience on Lake Bennet we were anxious to avail ourselves of this calm weather to get safely past a certain branch of Tagish Lake known as Windy Arm, and which is considered to be the most difficult and dangerous spot in the lake portion of the journey. Tagish Lake is very irregular in shape and the portion we had to traverse is nineteen miles in length. We had been working at the oars from two o'clock in the morning and it proved to be a severe strain to row a heavily loaded boat such a distance, particularly as we were not yet accustomed to rowing. Soon our hands were covered with blisters, but still we pulled on steadily, thankful for a calm day to pass the much dreaded Windy Arm which has been the scene of so many disasters.

This famous indentation of Tagish Lake, is a long narrow inlet curving between lofty cliffs of limestone and marble, the sides of these cliffs are hollowed out so that the inlet resembles a gigantic trumpet through which the winds pour down in fury. There are three tiny islands situated in a line just at the mouth of Windy Arm and a few miles beyond the last one another large opening comes in view. On some maps this is erroneously marked "Big Windy Arm," but in reality it is the main body of the lake and occupies a large valley which stretches as far as the eye can reach. The Tagish Indians assert that they have gone up three days' journey in their canoes before reaching the head of this portion of the lake which must be a distance of forty miles. They also say that other lakes lie beyond and that the connections have no strong currents. This will show how difficult it is to realize the full extent of navigable waters in this remote and almost unknown group. Tagish Lake ends in a broad shallow stream six miles long which connects with Lake Marsh. Just as we entered it a favorable breeze sprang up which carried us along to the outlet where we camped after having rowed steadily for nineteen hours!

Our camping place was not far from a few rudely constructed huts known as the "Tagish houses." These are the only human habitations in this whole country of the lakes, and they are occupied only by a few families. The Indian population here amounts to almost nothing. Mr. Wm. Ogilvie,—the Canadian Surveyor,—who is probably the best informed man in respect to the North West Territory of Canada, estimates the total number of Indians in this portion of the British Dominion at three hundred. Our tent was infested by the most ferocious mosquitos and the misery we endured can not be described. Shortly after our

stop, the boats of the Geological Survey and of the party of miners arrived, and while we fought the mosquitos we exchanged notes of our experiences from the time we had been scattered by the storm on Lake Bennet.

LAKE MARSH.

The next morning, June 26, we started down Lake Marsh; the day was calm and we had to row; swarms of mosquitos accompanied us, and their bites diverted our attention from our blistered, bleeding hands. Lake Marsh is nineteen miles long and for the most part is very shallow; we rowed all day and about 6 P. M. we reached the outlet. Here the current was so swift that we were able to ship our oars, and were free to devote our whole attention to fighting mosquitos while drifting down the stream. About 10 P. M. as all the boats happened to come together we camped for the night, and while sitting around the fire after supper the main subject of conversation was the passage of the Grand Cañon which is the next formidable obstacle of our journey.

THE GRAND CAÑON

The next morning we continued down the river which was about two hundred yards wide. All along we noticed many high cut banks. These seem to be a favorite breeding place for martins. The deep holes excavated by these birds weaken the banks so that tons of sand drop into the river. This stretch of the Lewes is the limit of the salmon's travels. After their long journey from the sea, the effort to pass the mighty waters of the Cañon about exhaust their remaining strength and few ever enter the expanse of Lake Marsh. About noon we began to look out for the Cañon, as we knew that we were getting near to it. There is nothing whatever in the formation of the river banks or the country around to indicate the proximity of this great gorge, the only warning being an increase in the current. The entrance to the Cañon can not be seen at any distance as it is situated just around a sudden bend to the right. Each boat carefully hugged the shore and kept a sharp look out at every right hand bend. About half-past one P. M. we came to one of these bends on which some one had erected a notice with the word "Danger." This was the stopping place, and after a hard struggle with the rapid current we got our boat ashore.

The boat containing the geologists had already landed, but that in which the four miners were, happened to be

much farther ahead and they had not noticed the friendly warning. They kept right along around the bend when they suddenly found themselves in a most perilous situation directly in front of the terrible chasm through which the foaming waters were dashing at a fearful rate. With the greatest presence of mind their leader steered the boat directly across the current to the opposite shore, where they succeeded in effecting a landing after what might truly be called a hair's breadth escape from a most horrible death.

As soon as we had landed and made sure that our boat was securely fastened, we set out to examine the cañon. A good trail led along the very verge of the chasm, affording a splendid view of the wild rush of water below. The entire cañon is three quarters of a mile in length, and the walls which are perpendicular are from eighty to one hundred and twenty feet high. About midway the cañon suddenly expands into a circular pool one hundred and fifty yards in diameter. This is evidently an old crater and from it the second portion of the cañon extends, but at a slightly different angle, so that a direct view through the entire opening cannot be had. The vertical walls consist of hexagonal columns of basalt, exactly similar to those of the Giant's Causeway in Ireland.

After we had finished our examination, we began to make preparations for running the boats through. During our journey down from the lakes we had caught up with several other parties and the feeling of need of mutual assistance at this dangerous point served to keep all together, so that there were five boats in the group on our arrival here. The first work was to unload and carry our things across the portage to a quiet eddy below. The first boat ready to make the run, was that of the geological party, who as I have mentioned was accompanied by an experienced old frontiersman named Peter Wyborg. The shout that Pete was about to start passed along the line of those who were packing over the portage, and immediately every man dropped his burden and ran to the verge of the precipice to witness the descent of the first boat. The little skiff with Pete seated in the stern was pushed off from the shore, there was a man along to row, and Mr. J. E. Spurr chief of the party was also on board. With a few strokes of his paddle Pete brought the boat directly into the current, the oarsman pulled vigorously so as to give the boat steerage way, and then with the speed of an express train she shot into the gloomy recess of the cañon. Her wild plunges in the leaping foaming waters was a most exciting scene to witness. At times it seemed as if she surely would be drawn

broadside to the breakers as she dashed madly along, then again she would spring and bury herself in the surges so that the spray would almost hide her from our view. However guided by the strong arm of Pete, she swept along on the central crest, where the water is crowded up fully four feet higher than by the walls, and in a few moments traversed the first portion and shot out into the circular pool. Then came a breathing space, before the second wild dash through the lower section of the cañon, and a loud hurrah from those at that end announced that the passage had been successfully accomplished. After a little rest the other boats were safely brought down, Pete good naturedly assisting them all.

Among the many thrilling events which have occurred here, is the case of two Swedes who did not know of the existence of the cañon. When they were swept into it, they at once gave themselves up for lost, and crouched down into the bottom of their boat. Fortunately for them their boat was well built, and it passed safely into the pool, but having no guiding hand it shot into the eddy instead of continuing down the second portion. The poor fellows were entirely out of reach of any assistance from those on the banks, and in this frightful whirl pool they circled around and round for six long hours when by some unaccountable freak of the current, they were carried forward and landed safely below.

WHITE HORSE RAPIDS.

Below the cañon there is a stretch two miles long of very bad water which reaches to White Horse rapids. The landing here must be made in an eddy on the left bank, just above the great bend, the least carelessness in this renders the traveller liable to be swept away by the current. White Horse Rapids are half a mile in length, and are greatly dreaded by all who make this journey. They are caused by a lava flow which extends across the river, and while less terrific in their appearance than the cañon, they have proved to be nevertheless far more dangerous, and every year a number of men are drowned here. During the past two seasons alone, over twenty unfortunate men, on their way to the gold fields have lost their lives in these wild waters. The graves of those who have been found now dot the desolate shores for miles below. In this stretch of the river which includes the cañon and White Horse rapids there is a drop of thirty-two feet in three miles, from this one may judge of the velocity of the current.

We camped at the head of the rapids, and the next morn-

ing we began again the tedious work of carrying all our things over the portage, a labor which was rendered doubly arduous by the misery we had to endure from the mosquitos. After all the boats were unloaded they were snubbed down the rapids, which was accomplished in the following manner. Each boat had been provided with about two two hundred feet of line expressly for this work, one man steered and another armed with a pole kept the boat from dashing either ashore or against rocks, while the rest of the men holding the line, followed along the bank. These men held the line taut to check the boat, or allowed it to run on, according to the signals given by those on board. Thus slowly and almost foot by foot the exciting passage was made, until the final pitch was reached, here the force of the water is so great, that it is the custom to haul the boats out and carry them over the rocks, for a distance of about fifty yards. Fortunately for us, at the time of our passage these rocks were still covered with mush ice, over which we slid the boats with very little difficulty.

One party had a large scow, and this had been left till the last as it was too unwieldy to be snubbed down by ropes like the small boats, and besides it could not be carried over the rocks at the worst part; the only course therefore was to allow it to shoot the whole rapids and take its chances. After the other boats had all been safely brought down, they were manned and placed in readiness to offer assistance in case of an accident happening to the scow. While Pete with three volunteers went back to the head of the rapids to bring the scow down, the rest of us stationed ourselves along with poles and coils of rope ready to give whatever aid we could should there be any need. Soon the scow appeared sweeping down the furious stretch of water. In a shorter time than it takes to tell it she reached the final pitch where the river roars through a gap in the lava bed scarcely thirty yards in width. It required great skill to steer directly through so narrow a pass. We all held our breath as the clumsy vessel made the last violent plunge and then buried her bow deep in the whirling foam. The next instant it rose half filled with water, and was safely borne away to a quiet pool below.

Having reloaded our boats we again set out. From White Horse Rapids the river is safe and smooth, and we made a quick run to the junction of the Tahkeena River sixteen miles below. In the Chilcat language this means Mosquito River and it surely deserves its name. We camped here and patiently endured the usual torture.

LAKE LABARGE.

The following morning, June 29, we started early and soon made the remaining fourteen miles of the river; this brought us to Lake Labarge. This lake derives its name from a famous old frontiersman who was employed in the expedition which was sent up here in 1867 by the Western Union Telegraph Co. Lake Labarge is the last and largest of the chain, being thirty-one miles long and with an average breadth of five miles. It has also the reputation of being the most stormy one of the group, and is much dreaded by the miners. We entered this lake at one o'clock in the afternoon, and as we were anxious to get through it as quickly as possible, we pulled steadily at the oars until eleven at night. As there is no darkness here during summer, night travel presents no extra difficulty. About half way down the lake we fired at a flock of ducks, and the report of the gun awakened an echo which amazed the entire party. Immediately more shots were fired, and so strong and frequent were the reverberations that it seemed as if peals of artillery were being sounded up in the mountains.

At eleven o'clock, just as we were nearing the end of the lake after a hard day's work, a violent storm suddenly arose and in a few moments the surface of the water became covered with white caps. We were then in a narrow portion of the lake between steep mountains and as the wind poured through this gap, it made a loud hissing sound which was most impressive. The gale was more than our little boats could stand, and although the outlet was only five or six miles ahead we were forced to run to the nearest landing. When we reached the shore, we slept soundly till three in the afternoon, then as the wind had lulled a little, we made a dash for the outlet, which we succeeded in reaching after two hours of severe effort. It was no small relief to reach the river, and to realize that we were now through all the lakes. We had spent so far fifteen days on the road, and we could congratulate ourselves in having passed over the worst part of the journey in so short a time. When Archbishop Seghers made his trip, he met with much delay on the lakes, and they were six weeks in making this distance.

LEWES RIVER.

The river from Lake Labarge is known as the Lewes; on many maps it is incorrectly put down as Lewis River. It was named after one of the officials of the Hudson Bay Co.,

by the famous old pioneer Robert Campbell. Campbell was a servant of the Hudson Bay Co., and was the first man ever on the upper Yukon. He came down the Pelly River, which he named after the Governor of the Company, and reached the Lewes in 1842. Later on he returned and founded the old trading post of Ft. Selkirk in 1847. This post is situated at the confluence of the two rivers.

We continued down the Lewes as far as the junction of the Hootalinqua where we camped. This is a distance of thirty miles and it is considered to be one of the dangerous passages on account of the great swiftness of the current and the number of rocks and shoals. However we traversed it very easily as the river was in full flood, twice only we grounded on sand bars, but soon got off. Directly opposite our tent stood a lonely grave, it was that of a poor fellow who was drowned near here in an upset. These melancholy incidents are very numerous, and every day so far we have passed the grave of some unfortunate traveller.

The next day, July 1, we passed Big Salmon River; this is a navigable tributary about one hundred yards wide at the mouth. We passed on as far as Little Salmon a distance of seventy-one miles and then camped. The storm on Lake Labarge had scattered all the party, and we did not meet any of them until our arrival here, when we rejoined the geological party and from them we got news of the others.

FIVE FINGERS AND RINK RAPIDS.

The next day we arrived at Five Fingers after a run of sixty-two miles. This is the name given by the miners to a short rapid, where five huge columns of rock are strung out across the river. This obstruction is also situated immediately around a sharp bend to the right, and the landing must be made in an eddy some twenty yards above. After we had climbed up the rocks we found a beautiful view spread before us. I think that this spot presents the fairest scene on the Yukon, and after we had spent a little time admiring it, the boats were run through. The course is by the channel between the right bank and the first rock. Although the riffle is very short, still a number of fatal accidents have occurred here.

Six miles below Five Fingers brought us to the Rink Rapids. This obstruction is one mile and a half long, and is caused by a chain of rocks, or rather a low ledge, which extends diagonally nearly across the river. Although the Rink Rapids are very noisy, yet they are the least important obstacle on the river. The little space left free is along

the right hand shore and the passage is perfectly safe. The Rink Rapids is the last obstruction on the river and from here down to the sea the Yukon presents an unbroken stretch of navigation.

We continued for several hours, and camped on a high bluff after having made a run of ninety miles. I had named our camps as we went along after the letters of the Greek alphabet, and this was Camp Sigma; it proved to be a most memorable one on account of the agony we had to suffer from mosquitos. We made a smudge by allowing a lot of moss to smoulder in a miner's gold pan, soon the tent was filled with a dense smoke. We were obliged to stretch ourselves flat on the ground and press our faces to the earth in order to breathe; although gasping and half suffocated it was nevertheless a most welcome respite from mosquito torture.

PELLY RIVER.

The next day we travelled for fourteen hours. About 2 P. M. we reached the mouth of the Pelly River. The confluence of the Lewes and Pelly forms the Yukon, here stood the old post of Fort Selkirk which was raided by the coast Indians in 1852. There is an immense lava flow here which forms the most conspicuous feature in the landscape, it extends for eighteen miles along the right bank of the Yukon and it is believed to have come from a volcano some thirty miles up the Pelly River.

From Fort Selkirk to the mouth of White River is a distance of ninety-seven miles and we did not accomplish it until the next evening. This tributary is as yet entirely unexplored; it is a great river in itself, carrying a vast volume of water and has a current of eight or ten miles; its water might be described as a thick white cream and discolors the entire Yukon.

Throughout the whole country watered by the Lewes and Pelly, there is a layer of volcanic ash from two to six inches deep. This layer of ash lies directly beneath the surface of the soil, and we had noticed it all along our journey. According to Dr. Dawson, the Canadian geologist, this layer of ash extends over an area of probably 25,000 square miles. As the mud brought down by White River exactly resembles this ash, it may help to confirm the rumor of the existence of an active volcano near its head waters. Ten miles below White River, Stewart River enters the Yukon, this stretch which is fully a mile wide, is filled with islands and sand bars. We camped near the mouth of the Stewart

which is now entirely deserted. At the time of the archbishop's journey there was a trading post here, which has since been removed to the mouth of the Pelly. It was here that the unfortunate division in the party was decided on. The two fathers with him were left to winter here at Stewart, while the archbishop accompanied by Fuller proceeded on down the river.

FORT RELIANCE.

On the following day we made seventy-four miles, and camped at a spot known as Fort Reliance. Formerly there was a trading post here, but not a vestige remains. On our way we passed Sixty Mile Creek, where the first great gold discoveries were made, which have attracted so many sturdy prospectors to this remote region. The name of this creek came from the miners, and designates its distance from Fort Reliance. The next stream which we passed was the Clondike, a corruption of an Indian word Tondak meaning salmon stream. There is a small native village here and at the time of our passing the few inhabitants were anxiously awaiting the coming of the salmon.

We left Fort Reliance early on the following morning, July 6. We were in high spirits for only forty-eight miles yet remained to be accomplished, and we took to the oars with the pleasant feeling that our long journey was nearly completed. Five hours' steady pulling, assisted by the strong current, brought us to the famous mining camp of Forty Mile Creek which was our terminus. As soon as we landed we heard to our great satisfaction that the river steamer had not yet arrived. Father Judge had already gone down, but we soon found the key of his little cabin in which we installed ourselves while awaiting the arrival of the steamboat.

From the time of our departure from Juneau, on June 11, to our landing at Forty Mile Creek on July 6, we have accomplished in twenty-six days, a journey of 750 miles, through an entirely desolate region. The prospect of a few days' rest after the toil we had undergone was very pleasant.

Our hands needed time to heal, as well as our faces which were sore from mosquito bites and sunburn. It may sound odd to allude to sunburn in Alaska, but at times on our way the thermometer registered as high as 94° in the shade. In regard to variation of temperature probably very few countries can equal Alaska, where the thermometer has a range of 174 degrees or from 80° below zero to 94° above.

Your brother in Christ,

F. Barnum, S. J.

THE CANADIAN MISSIONS ON THE GREAT LAKES.

II. THE INDIAN MISSION OF WIKWEMIKONG.

A Letter from Father Paquin to the Editor.

WIKWEMIKONG, ONT.,
June 15, 1896.

REVEREND AND DEAR FATHER,
P. C.

Faithful to my promise I come with a second letter about our missions on the Great Lakes. I will confine myself to this Mission of Wikwemikong and its dependent stations, and I will speak only of what I have observed personally, leaving to others the task of writing up their own missions.

Wikwemikong is an Indian word meaning Beaver Bay, and the place was so called from the abundance of beavers in olden times. At present it is a village of about 200 houses, built at the northeast corner of Manitoulin Island, on the shore of a beautiful inlet of the Great Georgian Bay called Smith Bay. A steamboat calls there once a week, mainly to bring freight and supplies. The village has a post office kept in our house by one of the brothers, with a bi-weekly mail service, and two stores managed by Indian traders, under the auspices of the fathers. The houses are all frame or log buildings, one or two stories high; some are neatly painted, with ornamented verandas, some simply whitewashed, and others of the natural grey color of old wood that never saw paint. They are laid out with some order, and with a little good will one may discern a broadway, main streets, and lanes.

The most prominent feature of the village is the mission buildings which are eight in number. The fathers' residence —a substantial, large and lightsome two story cut stone edifice with basement and mansard roof—was erected by Father du Ranquet in 1888 with such proportions and solidity, as to answer in the future any possible purpose, and defy the ravages of time for many years to come. The old residence, a rough stone building, put up originally by the Rev. Abbé Proulx in 1845, but at various times enlarged by his successors, stands by its side like an old decrepit grandmother by the side of her more stately daughter. It is now

occupied as a bakery, a shoe shop, a printing room, a weaving room, a store room, etc. Next is seen the church of the Holy Cross; it is a rather low edifice of rough stone, in the shape of a cross with a shabby looking front and a miserable little belfry. Indeed the house of God shows poorly in the midst of the more modern buildings around it. The fathers feel this, and look forward anxiously for the means necessary to give a new and worthy dress to this venerable old temple, built by Father Nicolas Point in 1852. The inside, however, is decent enough, since a plain modern finishing has superseded the antiquated tin decorations of the late Brother Jennesseaux. It has a sitting capacity of about 400. Right across the street, opposite the church, is a plain wooden chapel with a rat-tail belfry; it was put up by the various sodalities who hold their meetings therein. Further up the hill on a terrace, stands a neat frame building painted pink, with two stories and a half and a decent tower; it is the convent of the Daughters of the Heart of Mary, with the girls' boarding and day school. These five buildings are in a cluster, and command a beautiful view over the bay and the village. Going down towards the shore you will meet first the boys' boarding and day school—a grey colored one and a half-story building. Further down are the blacksmith, tinsmith, and paint shops combined; and close to the shore stands the saw mill, with shingle mill, and all the machinery found in a manufacturing establishment. Now if you add to these structures all the barns, stables and sheds usually found around a prosperous farm house, you will have a fair idea of our establishment at Wikwemikong.

Let me now make you acquainted with our personnel and their work. Our venerable Father Du Ranquet, now 84 years old, claims our first attention. He is yet hale and hearty, and his status seems to be to help everybody; he is particularly the providence of the poor and the sick in the village. He has seen the very beginning of this mission, for he was one of the first Jesuits who came across the ocean in 1842, to resume the early missions of our fathers. The robust Father Boudin is the parish priest of Wikwemikong; he also fills the office of minister and occasionally makes an excursion to the distant missions of Cape Croker and Sangeen. We have had lately a new recruit in the person of Father Lamarche, who is patiently mastering the complicated Otchipue language, thus fitting himself for his missionary career. There are also Fathers Dufresne, and Chambon, who are ever in the field, bearing the brunt of the battle. The former appears but seldom at

the mission, for the outposts are entrusted to his care; the latter, however, already well on in age, travels around the mission and returns home almost every week. Finally your humble servant, whose lot it is at present to carry the burden of responsibility, travels also whenever the duties of his office allow him to attend some outlying stations. Six fathers, therefore, are busy with the spiritual labors of the mission, four only being actively at work to minister to about 3500 souls, in 15 churches and 25 stations, scattered over a territory of fully a thousand square miles.

Let us now take a view of the material work carried on by our good brothers, as an auxiliary and complement of the fathers' ministry. In order to form a right opinion of this element of our institution, you must bear in mind, that we are endeavoring to form of our Indians, good and useful citizens as well as fervent Christians. Hence we have to provide for the education of their children. The girls are under the care of the Sisters of the Heart of Mary, from Buffalo, who indeed do their part of the work with much zeal and devotedness; we have to educate the boys, and their training is industrial as well as intellectual. Thus is explained the great number of brothers stationed here to attend to this work. One scholastic, however, Mr. Maynard, fills the chair of literature; in plain words he teaches the highest of the two classes, laying at the same time the foundation of his missionary work. The other class is taught by Br. Clancy, who takes great pride and interest in polishing down the rough minds of his dusky little chaps. Br. Stakum completes the faculty of the school in the capacity of disciplinarian, and his stern commands, uttered with a stentorian voice, leave no other choice to his pupils than to obey right there and then. So much for the intellectual and moral training. All the boys with a taste and disposition for tinsmithing, plumbing, pipe-fitting, painting, glazing, blacksmithing, etc., fall under the jurisdiction of Br. Trudel, who is in charge of that department, with an Indian mechanic as assistant. Br. Gauthier is overseer of the wood manufacturing department, and under his direction a few select boys learn to handle the various tools of the carpenter's trade, to operate the many machines of his shop for door and sash making, for plaining and grooving, for turning, etc., and also to drive a steam-engine which runs the whole establishment. The saw mill and shingle mill are operated by experts, all Indians of the village. The would-be farmers are trained by Br. Hébert; he manages a farm of over 200 acres, and with eight horses, a hundred sheep and about sixty head of cattle and one hundred chick-

ens, he supplies the institution with meat, vegetables and all eatables the land can produce. The aged Br. Clark is assistant farmer; he is the boss in the farm yard and initiates his pupils in the secrets of dairying, as well as of stock feeding and raising; he teaches them by his example to be kind-hearted towards the many little ones under his charge, whether of the equine, bovine, swine, or of the fowl or sheep species. The baker is Br. Lehoux who is also the gardener at his leisure hours; there again the boys learn how to make a success of a kitchen garden. The cooking department, not the least indeed, is under the management of Br. Bashnagel, with the assistance of a little brigade of potato peelers and pot cleaners. At last comes Br. Koehmstedt who is a sort of factotum in the institutions; the care of the church, the keeping of accounts, the superintendence of the work done by outsiders, the office of infirmarian and door-keeper, are but a few elements of his daily drudgery. These familiar details I have given you as an insight into a modern Indian mission, trusting that my co-laborers will forgive me for putting their names in print, by the side of their daily occupations. These are, however, only general outlines of the material work of the mission, for in fact the management of it is quite complicated and extensive in its details.

A few more observations about the schools will not be out of place. We have about 200 pupils, boarders and day scholars. The Canadian Parliament votes yearly a subsidy of $50.00 per head for a limited number of children, to help us defray our expenses. We succeed in making both ends meet at the close of the year, by means of our farm, mill, and workshops; for, besides affording the children the advantage of learning various trades, these shops supply the Indians with many things requisite for a civilized life. For instance, their houses and barns were built and furnished from our mill and factory; they cut the logs in the bush and bring them to the mill; we saw the lumber and manufacture it for them on shares, and thus their needs are satisfied.

As to the kind of education the children receive, you must have noticed it is adapted to their natural dispositions and social condition. Reading, ciphering, and writing English, with a little geography, make up their course of studies. Some are intelligent and industrious, others are not. A few reach the fourth reader, some even the fifth, and write a decent letter of their own composition; they are even able to make a good narrative of the events they have witnessed. Most of them learn to speak English fairly well, although they have no natural liking for it. Arithmetic is their

stumbling-block; in fact any study which requires some reasoning power is almost beyond their reach, whilst they learn easily anything where memory alone or the senses are mostly concerned, such as reading, penmanship, music and drawing. They have given at Christmas and at the closing of the year very creditable entertainments, consisting in class specimens, songs, instrumental music, physical drills, calisthenics, etc.

They are generally docile and easy to manage; good notes, honorable distinctions, prizes and holidays, are the principle means of emulation among them, and these are generally sufficient to secure obedience and good behavior. A considerable part of their education consists in training them to habits of industry, cleanliness and good deportment. There are no domestics in the school; all the sweeping, scrubbing and dish washing is done by the pupils. The boys as well as the girls are applied daily to the various duties of housekeeping, and other occupations suitable to their sex.

I have not mentioned their religious training, it is of course the basis of all the rest; they learn their prayers and catechism in both the Indian and English languages, and all possible means are taken to ground them thoroughly in the thoughts and habits of true Christians. Besides the industrial boarding schools there are day schools under our management in six outlying missions, but so far they are not a success, for want of competency on the part of teachers, of regular attendance on the part of pupils, or of sufficient interest on the part of parents.

To sum up in a few words all this work of education of Indian children, I will say that we aim at making of them practical Christians and useful English-Canadian citizens. We start them on the path of virtue and equip them at the same time with the knowledge and skill that can enable them to earn their living honestly, to help themselves and hold their own, when they come in contact with their unscrupulous neighbors. The work of regeneration is slow, but far reaching and constant in its progress. The Indians of this reserve are coming to the front of civilization, whilst others who had not the same opportunities are still groping in the filth, ignorance and vices of years ago.

This reflection leads me to trace a picture at once religious, moral, intellectual, physical and social of our Indians of Wikwemikong. They are Odjibes and Ottawas, speaking one common language with very slight idiomatic differences. There are fine specimens of humanity among them. They are generally tall and well built; their physi-

ognomy reflects intelligence and humane dispositions. The full blooded Indians are as dark as in days of old; but a few families are tainted with the blood of the paleface. The general health of the tribe is good, and a fair proportion of old people may be seen among them; the death rate among children, however, is beyond the usual proportion; their number increases very slowly. Most of the young folks can understand and speak English. They have long ago adopted the full uniform of the whites, except the women, who still retain the habit of drawing their shawls over their heads, as a more congenial head-cover. Luxury, in its mildest meaning, must be inherent to humanity; for even Indians will spend money extravagantly to adorn their own persons, and especially their children, with costly garments. Even the dude with creased pants, derby hat, dress coat, silk tie, and shiny watch chain—with or without a watch—is not an uncommon feature about the village on Sundays. You can also see little tots on the street quite as well dressed as the children promenading the sidewalks of Montreal. Civilization has no doubt brought many blessings to the Indians, but not without many curses, and luxury is not the least of them. It was the plan of our missionaries when they resumed work in this field, to isolate the Indians from the rest of the world, and thus preserve them in their original simplicity and natural virtues, whilst training them to Christian morals; but our government would have them learn the language and customs of the whites, and be prepared to be launched in due time into civilization. So it is done, but not without a great detriment to them in many ways.

Their food is very simple. Potatoes, fish, and pancakes —with meat when they have it—and the indispensable infusion of tea form their usual fare; but as in olden times, the bill of fare depends upon the provisions in store. They feast when there is plenty and fast when there is famine.

Their mode of government is very simple. All their laws are embodied in one single Indian Act with a few amendments. They have a chief and two sub-chiefs elected by universal suffrage every third year, and subject to the confirmation of the Indian Department of Ottawa. Their offiec is to provide for the maintenance of order on the Reserve, and see to the enforcement of the Indian Act. They are assisted by a council and a constable, and have power to make police regulations, which however are subject to the approval of the Indian Department. They act as justices of the peace in minor offences, the graver ones being referred to the Indian Agent at Manitowaning. The actual chief, William Kinoshameg, is quite business-like in the

discharge of his duties. His son educated at our school, does all his correspondence in English very creditably. Thus you see that the modern Indian Chief is no longer the celebrated warrior of old with a long record of brave deeds and a trophy of scalps, but a shrewd and intelligent man able to cope with the wily white man even if he be a government official. Such indeed is the mandate the electors mean to give to the one chosen as their representative, —that he should carefully protect his people against all attempts on the part of the whites to encroach upon their tribal rights. They are very much attached to their Reservation system, and will on no consideration listen to any proposition on the part of the government, to push them forward and bring them gradually under the common laws of the country. Let me quote an instance of this conservative spirit. The Indian Department proposed to them last winter, to have their land surveyed, and each individual to hold his share under a location ticket as provided by a section of the Indian Act for the improvement of Indian tribes. They, suspecting this project to be some scheme to defraud them of their land, assembled in a great crowd from all parts of the Reserve to meet the officer charged with this mission. They listened to the reading of the document, but invited the officer to retire at once with it for they would not even consider the proposition; so he did, for as every body was speaking at the same time, he concluded he had better yield to the storm; but he left his document with me to explain it to the chiefs. As I was not aware of the situation, I accepted it; I was not long before I saw that I had made a blunder. Shortly after I received a deputation of a few wise old men who begged me to have nothing to do with that business; otherwise I would incur the displeasure, and even the wrath of the tribe. Besides they completely exonerated me of complicity with the officer to defraud them of their land, only when I assured them that I had returned the document to the officer by the last mail.

A word now about their manner of earning their livelihood. Most of them are given to farming more or less extensively. Only a few, however, are as yet successful farmers, owing to the following reasons: some are too lazy, others give too much time to other industries, such as fishing and berry picking. A common drawback to almost all is their habit of residing in the village away from their farm, and the fact that their land is not surveyed, which in many instances prevents them from extending their farm sufficiently on account of surrounding neighbors, or forces them to cultivate patches here and there. There are a good number

yet engaged in fishing, but on account of keen competition from the whites, and stringent fishery regulations, they find therein but a scanty living. Blueberry and cranberry picking in the summer is a common resource to all; they scatter themselves with all their children over the rocks thirty miles around, and when the berries are plentiful, one single family may pick as much as fifty bushels and more. Some young men work also around the saw mills in summer, and spend the winter in the lumber camps. Furthermore, on their own Reserve, some fifty Indians have of late years been making railroad cedar ties, as many as 100,000 in one season. Maple sugar-making in spring is another of their industries, but it is now on the wane, most of the sugar bushes having been cut or burnt. They have a general skill for all trades so that they may dispense with the help of tradesmen in many cases; for instance, they build their own houses, make their own sleighs, and even furnish their houses to a great extent. There are besides among them good carpenters, masons, blacksmiths, tinsmiths, etc. Another industry which flourishes here is boat building; about a dozen substantial sail boats are built every year, and a fair sized steam tug has been made this spring for a white man. Thus you see that they have ample means of earning a decent living, but all of them are of an unstable and transitory character; they have not yet settled down to the only reliable, lasting and invigorating method of life, which is farming. They are often penniless and then they invariably call on us for a small loan or credit. They think nothing of contracting a debt and are still less concerned in paying it. They have been trained in old times, by the fur traders to consume their grub before earning it; for the means of securing the furs of a hunter was to supply him for his season's hunting, and to be on the lookout and grab his prey when he emerged from the woods. The berry and fish traders have kept up this plan, and the Indian is thus preserved in his traditional poverty. To guard ourselves against imposition, and secure the advantage of the beggar as well as our own, we often have to resort to the trick of St. Francis of Sales. When a poor Indian wants to borrow a dollar, we give him fifty cents and keep the other fifty for ourselves.

You will readily understand that this constant moving about and travelling to and fro, is far from helping to preserve them in good and sound morality. The worst evil attending this semi-nomadic life is that cursed spirituous liquor which is offered them at every step. The "fire water" is injurious to every man, but there is no race on earth it will so quickly and so deeply degrade as the Indian

race. The use of liquor is pretty well checked on the Reserve, but outside it is beyond our reach; it is against the law to give liquor to an Indian in any case, but the officers are so lenient, or the law so inefficient, and the territory so extensive and sparsely populated, that a conviction is almost beyond possibility; or rather the liquor peddlar has so far inherited the cunning of master Satan, that he will baffle the vigilance of the shrewdest detective. A bottle of brandy by the side of a bottle of tea, a fruit can carefully sealed with liquor in it, a tin of intoxicating coal oil, a tea pot pouring out rum, a fish keg so well balasted with stones and whisky as to follow under water behind a sail boat, are common tricks; but imagine a liquor peddlar digging a hole in the thick ice on the lake, on the pretence of watering his horse, pouring into it a few gallons of liquor, and then beckoning to his customers to come and fetch some water for the wife; I believe the devil himself could do no better.

But aside of drunkenness, which is only occasional, their standard of religion and morality can compare fairly well with that of any Christian community. Of course some allowance has to be made for their inherited propensities and their natural coarseness of mind and manners which affect their moral as well as their civil dispositions. Inclination to sensuality is still vivid in them, and unfortunately developed early in the children for want of prudence, vigilance, or discretion on the part of the parents. Illegitimate births are not a very rare occurrence, and as a rule the lilies of innocence are early withered by the deadening breath of vice. Either the husband or wife will simply retire from partnership if dissatisfied with his or her partner, but reconciliation is easily brought about; this task of restoring peace in a stormy home, is not the least part of the missionary's ministry. Still you should not pass too severe a judgment on our people on the score of morality. They are more candid and frank in this matter than the white people generally. They come to the missionary and tell him all their troubles like children to their parents. Thus we know all the ins and outs of their souls; and by the side of much vice and weakness we behold much moral courage and virtue. The Bishop of Peterborough, to whom I was complaining of the alleged immorality of our Indians, answered: "Well, father, I consider that your Indians are quite as moral as the white people of our towns, who know how to conceal a filthy life under more refined social manners." With a few exceptions, their faith is simple and unwavering, and of them we may say, inverting the words of our Lord to his disciples, "The flesh is weak, but the spirit is willing." For

instance, any one who has given scandal, will willingly submit to a public reprehension in the church, and indeed the fathers reproach and reprehend delinquents with as much liberty as a teacher does his pupils. In a word they are yet children, and coarse in religion as in everything else. Yet I have often heard some fathers say: "I have far more consolations in the exercise of my ministry among the Indians than among the whites."

They attend all religious exercises pretty regularly; they fill up the church well on Sunday. A gentleman connected with the Ann Harbor University of Michigan, when visiting the mission this summer, was shown to the church; noticing the great number of pews therein, he asked whether we had use for so many seats.

"Yes," replied the pastor, "and many squaws have also to squat on the floor on solemn festivals."

"Then," rejoined the visitor, "your Indians are more fervent Christians than our people of Michigan, for a church of this size at home, would suffice for a population ten times as large as yours."

As to the reception of the sacraments, some are contented with the yearly Easter duty, a good number receive on the first Friday of the month, and a few chosen souls are seen at the holy table once and even two or three times a week. A small proportion, however, keep away from confession for want of courage in the amendment of their lives; they are of course so many black sheep in the fold, but none would dare leave this world without the assistance of the priest.

One feature of their moral character I must not omit. They are great tell-tales, and owing to their lively imagination give rich coloring to their stories. Some of the fathers call them liars; others simply charge them with gross exaggeration. Whenever a missionary has to hear any one laying charges against his neighbor, he has always to take them with a big grain of salt, to be slow in forming his own opinion, and never to act on one single report, but rather hear all available witnesses on both sides. It is a wise practice of one of our missionaries, to hear no complaints except in the presence of the person against whom the charge is made; thus he cuts short the proceedings. I believe I have said enough about the home mission to give your readers a fair idea of its moral and physical character. In another letter I may give a description of our outlying missions and of the works and travels of our missionaries.

Servus in Christo,

J. Paquin, S. J.

THE SCHOLASTICS' VILLA AT WAUPACA, WISCONSIN.

A more beautiful location could scarcely have been found on the whole Chain O'Lakes, Wisconsin, than the one selected for the villa of the Missouri scholastics.

The neighborhood is a panorama of beauty, and offers such a variety of scenery that even the most fastidious judge of the beautiful and picturesque must declare himself satisfied. The chain of lakes comprises nineteen separate bodies of water, and many are reached by the prettiest little streams imaginable. The variety seems endless; you can, in a few minutes, enter a large breezy lake, where it takes a strong arm and a steady stroke to keep the boat's head to the wind, or, in another direction —within ten minutes row of the villa—you can pole your way up a creek and enter a lake which, by its placid surface, its absolute solitariness and absence of all signs of human life, produces a sense of complete rest.

Each lake has its own distinctive charm. Rainbow Lake, which Loyola Villa faces, is so named on account of the variety of colors of its waters. As seen from the villa, which stands on a bold bluff, over sixty feet above the lake level, the water here presents a dark, deep green to the eye; there it is of a decided purple, while in a different direction one can perceive a blue, or again a yellow tinge. The variety of shades is accounted for by the different colors of the soil of the lake-bed, with the exception, however, of the green color. This seems to be owing to the nature of the water itself, which has also another peculiar property. After a complete saturation of a week or two, wood—even light pine wood—will not float in it. It may be that the water from mineral springs—several of which have already been discovered —impregnates the wood with salts thus altering its specific gravity. Whatever may be the cause of this phenomenon it has the advantage of keeping the waters, which in many places have a depth of ninety feet, free from all debris.

In another lake, by leaning over the boat and looking straight down through the clear waters, deep chasms in the lake-bed can be seen, which are, probably, of volcanic formation. So deep are some of these holes, and

so distinctly are they seen that one feels, in peering down into them, an actual qualm of dread similar to that experienced when suspended over and looking down into an apparently fathomless well.

The shores present as much variety as do the waters. They are in most places thickly lined with trees in great variety. White, red, and black oak, linden and larch, and the white barked birch, the tamarack, the maple, the red and white pine are abundant, and many "dark rock-pines, like nodding plumes," stand out sentinel-like in picturesque beauty above the trees of younger growth. These grand old giants—several of which are fortunately on the villa grounds, and will be preserved—were saved from destruction when forest fires not more than fifty years ago swept through this wild and romantic region. They are the remains of the "forest primeval."

The villa itself is admirably adapted to the purposes for which it was intended. It faces the south, and consists of a long two-story building, with a wing on the east side running back from the lake. This wing contains the refectory, kitchen and three store rooms with a cellar, and the community chapel which occupies the whole of the second story. On the west side of the house a similar wing has been built, the ground floor of which contains a fine large recreation hall, while the second story is divided into private rooms. The recreation hall has a handsome open fire place of the old style. By means of rolling doors the room can conveniently be divided into two. The interior of the house is finished in varnished white pine. The southwest corner room above the recreation hall is semicircular, and above it rises a round tower with lanciolated openings through which splendid views are obtained. From the apex of the tower's pointed roof springs a tall flag-pole from which floats the stars and stripes during the vacation weeks. At the other end of the building a small spire adorned with a modest cross surmounts the chapel roof immediately above the altar. The main building is divided by a wide corridor which runs its whole length, and from this corridor entrance is had to the private rooms, so that half the rooms face to the north and half to the south. The private rooms number forty. In the centre of the building there is a hall between the front and rear doors. This hall also contains the stairway leading to the second story. Another stairway has been built near the kitchen with an eastern exit, so that an entrance to the rear of the chapel can be had without the necessity of going into the corridor of the house proper. The chapel is large and every

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way suitable. Its roof is arched in gothic style, and it contains three neat altars ensconced beneath three Roman arches. The niche in which the main altar is placed contains two imitation stained-glass windows. The altars and everything necessary for Mass and Benediction, including vestments of all colors, together with all the chapel furniture, down to the holy water stoup, were donated by Father James Hoeffer, Rector of St. Ignatius College, Chicago. The private rooms, to the number of forty are each shared by two persons, excepting, of course, those of superiors, and, although somewhat small, are ample enough for vacation time. Indeed so suitable are these rooms and the chapel—which can comfortably hold ninety or a hundred persons—that no more convenient place could be found in the province in which to make the annual retreat, which this year was given there by Father Charles Coppens, professor of philosophy at Creighton University, Omaha, Nebraska.

This short description of Loyola Villa would not be complete without mentioning a porch of most generous proportions, extending from the dining-room bow windows at the southeast corner along the whole south front and the length of the west wing. This porch is at least ten feet deep, and is approached by two broad flights of steps, one in the centre of the south front and one on the west side. This shady retreat on wet days was found ample enough to accommodate the whole community—sixty-five this year—and with room to spare. At the front entrance of the villa the porch widens and there are a double row of white pillars, reminding one strongly of a fine old antebellum southern home. Father Leopold Bushart, Rector of Marquette College was largely instrumental in arranging the plans, and personally superintended the construction, with the result that Loyola Villa, with its white pine interior finish, and its partially shingled sides and shingled roof, perched on a bold promontory amid the whispering pines that as yet sweep the roof, is certainly as fine a scholastic villa as heart could desire. The cost of the house, considering its conveniences and adaptability to its required end, may be considered as almost nominal. The contract price was only $7000, but both labor and lumber are cheap in the pine regions of northern Wisconsin. The thought comes to one that, outside of vacation time, this building would make an excellent House of Retreat for Catholic gentlemen.

A MISSIONARY EXCURSION TO RIO NORTE, BRITISH HONDURAS.

A Letter from Father Leib to the Editor.

BELIZE, Oct. 2, 1896.

REV. AND DEAR FATHER,
P. C.

Though British Honduras has been under the English flag for over two hundred years, and is only 900 miles distant from New Orleans, the accommodations for travelling, except to a few points in the north of the colony and for six months of the year a few more in the south, are 200 years behind the age. There is but one road leading out of Belize to the interior, and this can be travelled only on horseback, and moreover only in the dry seasons. To go up the river very long pitpans (low, flat dugouts) are used, which are paddled in Indian canoe fashion. Along the sea coast small sloops, Carib doreys, and other small craft are used. If there's a fair wind the voyage may be very pleasant, but when there is a light head-wind or a dead calm it is anything but agreeable to sit on a hard board on deck for hours under a broiling, tropical sun.

I have two stations to attend on Northern River—a creek rejoicing in the name of Rio Norte. This river enters the sea about twenty-one miles north of Belize. On a former occasion I gave you an account of my first sea trip south to Mullins River. Allow me now to describe my first visit to Northern River. On account of the shallowness moderately large open doreys, drawing one and a half or two feet of water, are the only craft that can venture up the creek a few miles. These doreys are used for carrying logwood to Belize: for cutting logwood and raising plantains are the only profitable industries carried on along the banks, or rather a few miles back from the river. Logwood is cut into lengths a little shorter than cord-wood and is brought from the "bush" on mule-back to the shores of the creek at the various banks. The doreys in ordinary stages of the water can get up the creek only as far as the lower bank, called "La Bomba," five or six miles from the sea. A "bank" is a clearing near a river or creek, settled by logwood cutters and milperos (farmers). There are a

few milpas (small farms), at all the banks, where they raise a little corn, bananas and plantains. Above the "Bomba" only very small cayugas (dugouts like canoes) can ordinarily pass. The logwood is transported from the upper banks in these "cayugas" and reloaded at the "Bomba" into the larger doreys which go to Belize. At this latter place it is piled up until a sufficient quantity is on hand to load a large ship or schooner for England or some European country. It is sold by the long ton (2240 lbs).

Well, after a day's search for a vessel, one Thursday I boarded my sailing craft which was gently rocking on the waves in the mouth of Belize River. There were two men, or rather two boys, who made up the crew,—one, about eighteen or twenty years old, was the captain, the other about sixteen, the sailor. For companions on my voyage I had two women and three children, I was the only one of the entire party from whom the bright sun could expect any reflection of his piercing rays, as all the others, crew and passengers, were as black as your gown. With a barrel of flour, a couple of cases (each of ten gallons) of kerosene oil, and several pataquis (a kind of double basket answering the purpose of trunk and valise) our boat was pretty well filled up. The women and children sat on the bottom of the boat on some bundles; I had a hard board seat without back, for my convenience and comfort. Excepting the harbor of Belize, and a few short stretches here and there in the sea, the water was seldom more than three or four feet deep. We left our hitching post at 12.15 P. M. and without mishap reached the bar, at the mouth of Rio Norte, at 4.45 P. M. We entered the river under full sail, and after about a mile, came upon a wide lagoon, perhaps two or three miles in diameter, but very shallow. Having crossed the lagoon—the river now being reduced to the size of a fair-sized creek—the sails and the mast were taken down, as the overhanging trees would have interfered with our advance. Recourse was then had to poling; i. e., the sailor boy pushed the dorey along by means of a long pole. This continued for over an hour when we entered another small lagoon. We crossed this also and then cast anchor, by driving a pole into the ground and tying the dorey to it. A narrow but pretty long dugout was brought along side our noble craft, the merchandise, excepting the barrel of flour and the baggage of passengers and crew, were transferred to the new conveyance and then all hands boarded. Poles and sails were left behind. At 8.05 P. M. the cap-

tain and his crew laid hold of paddles and off we were up a narrow, winding creek. The water was so low that at times we scraped the bottom, and the creek was so narrow that often we had to bow down our heads to prevent our hats from being brushed off by the branches. Sometimes these branches met overhead from the two sides. It was a little romantic to be in that situation, especially as I did not know where I was or whither I was going. The moon shone brightly and the scene was at times glorious. We went north, south, east, and west, as I judged by the apparent changing positions of the stars in the heavens. The banks of this creek, as also of the lower one, are overgrown by the useless mangrove tree. Where these trees overhang the water, there are more roots than branches. On my way down I counted more than fifty roots sent down by one branch.

At 9.20 P. M. we reached Maskell Bank, my destination. The people, through some mistake had not been notified of my coming, so that I took them unawares. Immediately the large church bell—it weighs about 200 pounds—was rung to let the natives know of the arrival of the priest. A few men came round to say "buenas noches Señor!" I was quartered in a good frame house and had a large room all to myself with a fairly good bed. The lady of the house wished to make tea, but I would not allow her to do so, and after an hour or so I was ready to retire. Friday morning, I was up betimes, and saw the mules starting off for the "bush," five or six miles distant, to bring in the logwood. About 7 o'clock I said Mass and then had the morning to myself. At 3 P. M. I had catechism for thirteen or fourteen children, and at 7.15 P. M. Rosary and English sermon. Though only a few speak English tolerably, nearly all can understand it. There are a few colored families in the settlement, but nearly all of the thirty or more families are Spanish Honduraneans or Yucatecans. All of these and a few of the blacks are Catholics. Saturday in addition to Friday's work I had catechism in the forenoon and I heard a few confessions in the evening. During the heat of the day, about noon-time, I took a walk through the bush. This was made easy by the road leading to the logwood cuttings. Unless a path is cut, the bush is impenetrable by reason of the dense undergrowth. If any one turns aside from the "cut" road, he carries a machete to clear the track before him. Should the path be unused for three or four weeks it becomes as impassable as ever, the growth of the shrubs, vines, etc., is so luxuriant. I passed through a short pine-ridge, i. e., an extent of land on which

only a few scattered pine trees and some wild grass grow, and I found this part of the way exceedingly hot. In the bush it was pleasant, as there was generally plenty of shade. The birds, if there were any, kept very quiet. I picked off the trees a couple of tailor-birds' nests. They are nicely and ingeniously made. I found the hibiscus and the passion-flower besides other of our cultivated flowers growing wild in the bush; but there is nothing of that wondrous beauty of magnificent flowers and gaily colored birds that you read of in books, to be met with. If you would take the birds of the various sections of a tropical country as also the flora, you could make up a collection that would correspond to the descriptions in books. Further south there are more brilliantly plumaged birds than in this colony. Parrots and toucans are our prettiest. In order to have the benefit of tropical flowers, these must be cultivated, at least somewhat. There are some beautiful flowering trees, but they are scattered.

Sunday morning, after Mass and a late breakfast, I thought of leaving Maskell Bank for La Bomba. But I had to wait till 3 P. M., when four young fellows paddled me down the same narrow winding creek up which I had come Thursday night. I could now better see the luxuriance of the vegetation along the creek. Every tree of any size had numbers of cactuses, orchids and wild pineapples (the last fruitless), growing on the branches. Some of the cactuses formed chains hanging down ten to thirty feet. In many cases these were so twisted around the branches and about each other that the windings of Laocoon's serpents are left far in the shade by the fantastic work of nature. The Creoles call these twisted parts of the cactuses by the vulgar name of "devil's guts." We reached La Bomba in an hour. I had sent several messages to the Catholic people of this settlement, but they had received none of them, so that I there also came upon them unexpectedly. I had been told that, as the man, who had formerly harbored the father, had died, I could find no place to remain and to say Mass. I trust a good deal to my Guardian Angel, and I found I was not mistaken. The widow Kelly (a pet abbreviation for Caroline!) got her house ready in a short time for my stay and changed one of the two rooms into a chapel. She used the house only in the day time, not having slept in it since her husband's death. With the assistance of a few other women and a man, a large table was placed against the wall, some blocks or stones were put under the legs of the table to steady it, candlesticks and candles, a centrepiece "Nuestro Señor de Esquipulas" and some altar cloths were brought,

and by the time the altar was arranged, my dinner was ready. So about 5.30 I sat down to a good meal in the improvised church. The floor of the room was nothing more than the bare ground, and this had been worn away unevenly in many parts. In the sleeping room next to the chapel and dining room, there were a few boards near the bed forming a kind of low platform. The roof was a bush roof, made of bay-leaves. The walls were made of a kind of staves, half-curved, cut from the bark of the cabbage-palm; the wood or bark is very hard and though only three eights or half an inch thick, no nails can be driven through it. Holes are first made with a gimlet, the staves are set upright, but as they are not fitted together closely, there are countless long chinks in the walls. At night, when a lamp is lit, you can easily see from the outside what is going on in such a building. Hence parts of the walls are covered with colored advertisements, pictures cut from illustrated papers, and sometimes bits of canvas. About 7.15 I had rosary, litany of the Blessed Virgin and sermon.

Monday morning I heard a few confessions, said Mass, preached a sermon, breakfasted, paid a few visits to some sick people and before 9 o'clock I was launched again on the same craft that had brought me from Belize. As the wind was not favorable we poled across the small lagoon and through the creek connecting it with the larger one. After getting often stuck in the lagoon, upon reaching the stretch of water to the sea, the two sailors polled until we were beyond the bar, a mile or more into the sea. It was after 12 o'clock when we hoisted sail on our southern course for Belize, which we reached shortly after 6 o'clock P. M.

Though I felt tired out, I enjoyed my first trip to Rio Norte; I feel the effects of such excursions principally on the day after reaching home. I am completely "knocked up" for the entire day. Good Father Hopkins gets so sunburnt on his missionary excursions that his lips swell and the skin peels off freely. A person can protect himself tolerably well against the direct rays of the scorching sun, but the worst effect is caused by the reflection from the water, especially when the sun is low, and there is no protection against his reflected rays.

Your brother in Christ,

CASPAR J. LEIB, S. J.

THE COUPLETS OF FATHER ANDREW DES FREUX.

I suppose that the number of Frenchmen who have been members of the Society of Jesus far exceeds that of any other nationality. One of the first of these was Andrew des Freux [1] who was probably the first to fill the office of Secretary [2] to the Father General. He is the author of the "Vulgata Versio" of the Exercises of St. Ignatius which was naturally preferred to the very bald translation that was the only other competitor at the time: though the Frenchman's fairly classical style ignored, as Father Roothaan has shown us, many good points in the simple original. Still more must the meanings of St. Ignatius be disguised in the "Regulæ Quædam B. P. N. Ignatii a P. Andrea Frusio versibus conscriptæ" which are given on one of the last pages of our *Thesaurus Spiritualis* just before the formulary of simple vows. An attempt at a metrical version thereof may tempt some of our young scholastics to read these holy hexameters and pentameters—and perhaps to practise them.

Ignatius to his sons these precepts taught—
Though few and brief, with deepest wisdom fraught.

I.

Contend with none, how low soe'er or weak;
Rather to yield than conquer must thou seek.

II.

A blind obedience always strive to pay;
Thine own beneath another's judgment lay.

III.

The faults of others see not, hide when seen;
Confess thine own, nor vainly try to screen.

(1) His name in French was André des Freux, which was latinized into Andreas Frusius.

(2) Strictly speaking St. Francis Xavier was the first secretary of St. Ignatius. In the year the Society was approved by Paul the third, 1539, the fathers at Rome were Ignatius, Xavier, Le Jay, Salmeron, and Cordurius. "Francis Xavier was the secretary and kept up the correspondence with the absent members." He remained in this charge till March 15, 1540, when he was sent to India (See Fr. Coleridge's Life and Letters of the Saint Vol. I. p. 58). He was succeeded by Ribadeneira who was yet a postulant, and who continued in this charge up to April 1542, when he was sent to Paris for his studies. Father Jerome Domenech was the next secretary, and then came Father des Freux.—*Editor* LETTERS.

IV.

Each word and deed must first be duly weighed:
Will this thing please my God, my neighbor aid?

V.

Be thy soul free. The freedom of the mind
No human power, no earthly cause, can bind.

VI.

Lest thou thy proffered hand wouldst fain recall,
Prove well thy friends, nor access give to all.

VII.

Still faithfully the path of duty plod;
Let men account thee fool, if wise to God.

These precepts ponder well from morn till night;
Then pray, and prayer will make life's burden light.

MATTHEW RUSSELL, S. J.

We subjoin the original Latin verses for reference.

REGULÆ QUÆDAM B. P. N. IGNATII
A P. ANDREA FRUSIO VERSIBUS CONSCRIPTÆ.

Hæc documenta suis IGNATIUS *edit alumnis,*
Ut methodo parva commodo magna parent.

1. Nulli vel minimo quavis ratione repugnes;
Cedere te potius quam superare juvet.

2. Obsequium studeas præstare per omnia cæcum,
Judiciumque libens subjice cuique tuum.

3. Ne vitia inspicias aliena et visa recondas;
Sed propria incuses, atque patere velis.

4. Quidquid agas, dicas, mediteris, prospice primum
Proximo an expediat, complaceatque Deo.

5. Sit tua spiritui libertas semper, et illam
Nec persona potens, causa nec ulla gravet.

6. Nec facili jungas tibi consuetudine cunctos:
Spiritus et ratio quemlibet ante probent.

7. Exerce assidue pia mente et corpore facta.
Sis populo ut demens; sic sapis ipse Deo.

Fac matutino, vespertinoque revolvas
Hæc studio; et lectum dum petis adde preces.

THE NEW SCHOLASTICATE AMID THE ROCKIES.

A Letter from Mr. T. McKeogh to a Woodstock Theologian.

DEAR BROTHER IN CHRIST,

P. C.

We are tenting to-night on the old mission grounds, snugly encamped amid the mountains. Spurs of the main range of the Rockies, cloud-capped, and "white with the snows of endless centuries," wall us round in this smiling valley—the rendezvous of the tribes. The mountains look but a ten minutes' walk distant, yet one must go a long way, fully ten miles, to undeceive the judgment. Though nestling at the feet of these giant peaks, we are still "high up," probably not less than 3000 feet above the level of the sea. So you see we move in high society out here, though our lot be cast among the Flatheads. The mountains tower a good 8000 feet above the plain. I will not weary you with an imperfect description of these sublimely imposing cliffs: they must be seen to be appreciated.

We pitched our tents, and our valises, about noon on Sept. 27. All the mission welcomed us in a style that badly hacked the old saw, "There is no place like home." And this brings me to speak of our new mountain home. New home it may be appropriately called. Seven new stately buildings—standing testimonials that our fathers have not been idle in these out of the way parts—replace the log cabins of half a century ago, and give the place the appearance of a thriving settlement. These buildings look strangely out of place with their surroundings—with the rude tépees and squatty Indian huts that dot the landscape to the right and left of them, with the wild mountain crags that hem in the horizon line around and about them, and with the fields of grain and stretches of open prairie extending fully thirty miles in front of them to Flathead lake. A stone's throw away stands the old log cabin that sheltered the pioneer fathers from withering chinooks and freezing blizzards—when not buried with their dusky wards in the fastnesses of the forest.

Three of the main buildings are the property of the Sisters of Providence, in charge of the Indian girls from the

ages of nine to twenty-one. Many of the girls remain with sisters until they get married. In addition to an elementary education, they are taught music and drawing, beside receiving practical instructions in sewing, cooking, and the various other arts that go to make young ladies useful as well as ornamental in the kitchen.

The two buildings across the way are occupied by the nuns of the Ursuline Order, and the tots and totesses of the kindergarten. The scholastics are anxious to have us see an exhibition of the papooses. They tell us that the good sisters accomplish wonders with the little ones. The Ursulines do the washing for our community, as also the sewing and mending (except the shoes), and are wholly dependent on the fathers for their support and maintenance. Not so, the Sisters of Providence. They have an appropriation from the Government, and the produce and yearly profits of a large farm. These sisters never turn their back on the plow; they came out here to live and to stay.

The large boys' school, a roomy building, three stories high, is under the management of two scholastics. Mr. Darcy does all the teaching, and Mr. Piet all the prefecting, and strapping if need be. The boys are classed off in four divisions. Two divisions have school in the morning, and the other two in the afternoon. In order that idleness may not have place in our house, while one division are at their books, the others are at work at the various trades in the Industrial Shops building. Master mechanics, hired for the purpose, give them practical lessons in the different crafts and oversee their work. Specimens of the handiwork of some of the Indian boys would do credit to much paler complexions and older heads. About twenty-three boys have been here all summer—poor orphans who had no home to go to, whom the fathers, in their charity, kept with them and cared for. As they go to and fro in very orderly ranks, clothed in blue jean pants and waist, one cannot help comparing them to "the boys in blue." Next Monday, Sept. 21, is the opening day of the new school term, when all the others are expected to return. Last year they registered 90 boys and 300 scholars in all, counting in the boys and girls of the sisters' schools. The boys are mostly half-breeds, sons of a French Canadian father and a squaw mother. The half-breeds seem to be much harder to get along with than the full-bloods—especially the older half-breeds. They have all the vices of both and the virtues of neither, and cause the fathers no end of annoyance by stirring up a spirit of discontent among the more simple and better meaning full-bloods. They take scandal as readily

as they take an unbranded steer. It seems to be a toss up with them which they take first. This spirit of wholly indifference of theirs obliges Brother Campopiano, at the cost of much labor, to brand his steers every twelvemonth. This propensity to take scandal is the reason too that nothing stronger than tea or coffee is drunk at table. I soothe the old brother by telling him that we will have lots of "cold snaps" in the winter time. This, too, most likely, is the reason for the long shed-like jail, just opposite my window, over among the Indian huts. John Baptiste, an old Indian, stalks about the premises under the twofold title of "Chief of the Flatheads," and "Chief of Police." He has eight policemen under him, to keep the peace of the village. The Government pays him $18 a month, and his subordinates ten dollars. When they catch a culprit, they put him behind the bars, and keep him on bread and water for six or seven days, should he refuse to work. The maximum punishment is ninety days in this shed. They have a court, all of whose decisions must be referred to the Agent for approval or disapproval. Cases of drink and disorderly conduct, gross violations of the rules of the Reservation, gambling, immorality, are tried in this court. Horse thieves, murderers, etc., are taken to a higher tribunal of Government appointment. At Christmas time, I understand, they have a "distribution of premiums," i. e., a public flogging, before the assembled tribes, of the desperately wayward ones.

Their mode of gambling is very primitive and Indian-like. It consists in passing a small stick from hand to hand as rapidly as possible, and guessing which hand it is in. They keep up a humdrum song during the whole game. The lucky guesser wins the stake—usually a horse or a blanket. If they should have money, they play for it.

But I have not yet finished the enumeration of the buildings. Besides those mentioned, there are many other detached structures strewn over the premises. Such are the blacksmith shop, tin shop, wagon shop, saw mill, grist mill, bakehouse, milkhouse, carriage house, stock barn, and long shed for agricultural implements. There is also a storeroom, stocked with groceries and merchandise, with which Brother Campopiano pays off the Indians and half-breeds, who work for him on the farm.

The principal building is the scholasticate. It has a frontage of 120 feet, and is nicely set off by a well-kept lawn, artistically laid out in winding gravel walks, and ingeniously wrought flower beds of various designs, fragrant with the aroma of sweet scented asters and pansies. The house is 90 feet deep, with two wings, each 90 by 30 feet; it is steam

heated, supplied with bathrooms, and all the late improvements conducive to health. It has some thirty-two or -three rooms. Water is conveniently at hand in each corridor, being forced through the house by heavy pumping machinery in the tower building close by. The theologians occupy the third floor of the wing facing northwest, and the philosophers are domiciled in the southeast wing. The philosophers are doubled, trebled, and some five or six of them lead an ascetory life. Each theologian has a room to himself. The rooms are large, decently and comfortably furnished, but not very lightsome. There are fifteen philosophers and nine theologians, including the three Missourians. The philosophers are just beginning their second year, and will be taught again this term by Fr. Chianali. Mr. Cardon will teach the philosophers physics, chemistry and mechanics. Rev. Fr. Superior (Fr. De la Motte) will teach morning dogma at 9 A. M. on Mondays, Tuesdays, Wednesdays and Fridays, and will lecture on "De Deo uno et trino," "De Deo Creatore," and if time permit, will also see "De Verbo Incarnato." Fr. Brounts is to teach evening dogma at 5.20 P. M. on Tuesdays and Fridays; he explains "De Ecclesia" et "De Romano Pontifice." Fr. Brounts is also professor of moral. Class at 10.30 A. M. daily; repetition on Wednesday at 5.20 P. M. and "Casus Conscientiæ" on Saturday at 9 A. M. Elocution every Saturday at 5.20 P. M. for an hour. Fr. Superior delighted our hearts yesterday by announcing in his opening instruction that there will be no dictation. We will follow Hurter's Medulla closely. Some one jokingly remarked that instead of circles we will have "round ups" twice a year.

Just now we are enjoying short vacations, which mean an hour's walk in the morning from 9 to 10, and two hours' recreation in the afternoon from 3 to 5. The rest of the day is devoted to free study. The long vacation of the scholastics this year consisted of a ten days' outing under an open tent near Lake McDonald, ten miles distant. We all went on a picnic to this lake a couple of weeks ago. It is a fine sheet of water, a mile and a quarter long and about a quarter of a mile wide, literally walled in between two ranges of massive rocky cliffs, that rise perpendicularly from the water's edge to an enormous height. It is fed by the glacier and the melting snows buried in the bosom of the mountains. The glacier is immovable, and plainly visible from the lake—at least a mile and a half of it—though seen from the distance, it has the appearance of a snow-drift bank about 100 yards long. A few of us unmantled to take a plunge in the inviting crystal waters of the lake; it was

like a plunge through a hole in the ice in the winter time. A "memorare" recited in the early morn against sudden and unprovided death must have saved us. However, we were much refreshed when we got out. But did we walk to the lake? Not all of us! Six of us almost flew there on Indian ponies that lope like the wind. Mine must have loped like the late St. Louis cyclone, leastways I was all twisted up in a knot when he had spent himself. The flying was all on the cayuse's part, on mine it was somewhat of the nature of the tumble of a jumping jack with a small boy at the string. I yelled "whoa," but I found to my woe that that in Indian meant "go," for he only ran the faster. Just as he would be on the point of slowing up, the other scholastics would come dashing behind him on their ponies, only to start him off again at a breakneck pace, or rather lope. After a while things got so exciting that I forgot my fears, and came in ahead, but it wasn't my fault! And the slowing up! Just when I looked forward to a little respite—that's the time the little fellow began to shake dice with the disjointed bones of my loosened anatomy. I thought he would never stop slowing up. It is needless to say I returned in the wagon! Still I had a nice time—so did the cayuse!

Last Friday they induced me to go on another expedition to the agency of Arlee, twenty miles away. I rode one of the wagon horses this time. There was little racing and flying as we followed the mountain trail, climbing, climbing, now to the right, now to the left, with the Rockies very little above us, until we were actually in the clouds. It was really a novel experience to be physically in the clouds. Our horses were panting and steaming, and their muscles fairly quivering from the exertion. We were cold with our sweaters and coats on, and had to dismount and dance a little warmth into our feet. And oh, the panorama that lay before us in the valley and cuddling mission below! It was a gorgeous sight! The scenery all along our route was most picturesque and romantic. Our way led through the Rattle Snake Cañon. We didn't get poisoned, but were very very badly rattled. We were right royally treated at the agency by Father Dethoor, with whom we took dinner. After dinner he took us over and introduced us to Chief Charlot, and had the old chief give us names. To one he gave the name "tuft-of-hair," another he christened "spectacles." When he came to the last one in the party, he looked him over for fully three minutes, the latter posing the while a la mode Delsarte. Then he shaded his good eye, began to laugh heartily, and dubbed him "Psaie," at

which the old squaw burst out into a loud guffaw. We afterwards learned that it meant "crazy." You must know that the Indians have a strange way of designating or distinguishing people. They know no names except the baptismal names. They either call a person by his first name, or nickname him after some peculiarity that they notice about his person, for example, "father with the wart on his nose," or, "father of the swollen face." They call the scholastics "soon to be priests," and the sisters "the holy women." The scholastics are addressed as "fathers," by the boys, and make no objection whatever to it. The scholastics are not a class hard to please. They seem perfectly satisfied with everything and everybody; ever ready to go out of their way to do one another a good turn—hard workers apparently, with a kind word for their neighbor, and close observers of their rules. Charity is the ruling spirit of the whole house. It actually lives here. The piety and religious deportment of the scholastics are truly edifying. All wear beads and Roman collars. They hail from nearly every quarter of the globe; the majority of them are American born and from the East.

What have we out here in the wild West in the way of recreation? Many more sports than you have in the "effete" East. We have bathing and boating, horseback riding, base-ball, hand-ball, tennis, foot-ball, coasting and skating. There is a creek about five minutes walk from the house, fairly alive with speckled trout. This creek, a mountain stream, also runs the grist mill and saw mill, supplies the stock with water and irrigates the fields. The Indians and half-breeds do most of their fishing, if you may call it such, at night, by the bright light not of the moon but of a blazing chunk of pitch, cut from the green pine tree, and set burning at the prow of the boat. The fish, attracted by the brilliant glow over the face of the water, come up from the depths to take note of the light, and gather in schools about the boat, only to find themselves suddenly thrust through the throat, or the back, by a long spear, with a "big Injun" at the other end of it. The Indians have little trouble in landing their catches; the fish drop dead in the boat as soon as they recognize their captor. Just how skilful the Indians are with this instrument of slaughter, you may gather from the following notice that we saw tacked to a tree at St. Mary's lake, back of the mountains, in one of our Thursday outings there. It read something like this:—

"Caut FisH
187 in Too days
Spekeld Trout and his Brudder."

They showed us some of the big catch, beautiful mountain salmon, weighing on an average from six to eight pounds.

Oh, but we have a magnificent ball field! They have so much land here that they have to "sthack it up," as the Irishman wrote, when he first saw the hills of Montana. We also have a fine lawn tennis court, but the scholastics are strangers to the game as yet. Occasionally the scholastics go on long walks, or rather long climbs up to the mountain tops, where roam the mountain goat, deer and grizzly bear. Many of the Indians are away hunting them for winter provender.

As for variety and amusement I have loads of it every day. My window looks out on an Indian village that you pay ten cents to see at the zoo in Cincinnati. I can see a Buffalo Bill Wild West show free of charge whenever I please to turn my optics on it. Indian pony races, lassooing and riding wild bucking horses, and rounding up kicking steers are every day scenes. Such things are common. If any tourists come this way, I think that I will rent out my window.

"How is the weather up here?" I hear you ask. Substantially and accidentally different from most of your eastern cities. The air is remarkably dry, fine, and invigorating. The damp days do not seem to affect one here as elsewhere. A peculiar phenomenon about the rain here is that it wraps the mountains in shrouds of snow—in striking contrast with its vivifying effect in the grass-robed valley below them. The weather here just now is about the same as at Beulah or Waupaca—cool in the mornings and evenings, and warm during the day. Last year, the scholastics say they played base-ball nearly up to Christmas time. I have also heard it said that the thermometer sometimes indicates 45 degrees below zero.

I have yet to say a word about the only brick building of the mission—the church. It is a neat Gothic structure, containing 1,000,000 brick made on the grounds, and put up at a cost of $45,000. It is reckoned the finest church of its kind from St. Paul to San Francisco. There are but few benches in the church, and most of them without backs—the Indians, true to their squatting propensities, preferring to kneel and sit on the floor. A sermon of ten minutes is

preached in English at the high Mass on Sundays and holydays and is followed by one of equal length in the language of the Kalispel. The scholastics are called upon on some few festive occasions to preach in the church. Fr. D'Aste, the "father of the golden hair," as the Indians poetically style him, besides being the spiritual father of the community is also "the Black-Robe chief of the Mission." "Much he teaches the people, and tells them of Mary and Jesus," assembling them every evening in the church to learn and recite their prayers in common, both in English and Indian. They also pray in concert before and after Mass. One prayer after another is recited without a halt in the voice or a change of key or pitch. The Indians here keep the first Friday very holily and solemnly. On this day quite a large number of them receive holy Communion. It is a novel and picturesque sight on these mornings to see the altar railing lined with Indians, the men on one side, and the women on the other—all arrayed in showy and richly colored blankets. It was new to us to see a squaw receiving holy Communion with a papoose on her back. The old chief, John Baptiste, of whom I spoke before, is one of the first to receive. Immediately after, he takes a position, beads in hand, at the foot of the altar steps. Erect he stands, as straight as an arrow, his arms folded, his long iron-gray hair falling loosely over his shoulders, chief like, and marshals the braves to the right and to the left in case of confusion. But there is no confusion. It is really edifying, and a matter of agreeable surprise to see how orderly and modestly they go and return from the sacred banquet table. Nor can one help recalling with affectionate sympathy, admiration and love, the memory of those early fathers of the Society, whose untiring zeal and self-sacrificing charity, brought these children of the forest so near to their God. "Requiescant in pace!" rises the prayer, unbidden, to our lips. This duty of marshal was assigned to the old chief by the fathers to be exercised only on great feast days, such as Christmas and Good Friday, when the different tribes for miles around assemble at the mission for services, and there are as many as 600 or 700 holy Communions. But old John is proud of his office, and keeps it up at other times too. If an Indian should so far forget himself as to keep his blanket up over his head, the doughty chief ascends the altar steps and pulls it down. On the first Friday, the Indians, men and women, also sing some of their hymns, taught them by the fathers. The girls of the Sisters of Providence sing the high Mass on Sundays, and sing it well. It is astonishing how well they pronounce the Latin. They

tell us that at De Smet the old men and women know the whole Mass by heart. On the feasts of the saints of the Society the scholastics do the chanting. By the way, the scholastics have a good choir and glee club, and are just starting an orchestra.

You should see our congregation at high Mass on Sundays. It is decidedly a mixed one. A glance from the gallery is rewarded with a truly unique and picturesque sight. Below you is the wailing papoose, strapped to its young Indian mother's back, and just opposite its half-breed papa. There are the uniformed wee tots of the kindergarten, and the boys and girls and old maids of every and any age. Unlettered squaws and scarred warriors are here, piously telling their beads. Mingled with the children are refined sisters, yes, and white-veiled novices—clothed in the sombre livery of their Master, and offering their young pure lives to do the Master's work in these isolated parts among the lowest of his creatures. Black-robed Jesuits, too, are there, the tender, youthful, aspiring philosophers, and wise looking, expectant theologians.

It would edify you to see the Indians visiting the graves of their dead after Mass, in the little graveyard, near the church. The Indians, it seems, are dying off very fast. Father D'Aste buried fifty-two or -three since the 1st of January last. The mixture of savage and civilized life has a debilitating effect upon them. They eat all the sugar and sweets they can lay their hands on, and drink tea and coffee by the potful. Nor do they know how to eat; but bolt their food, and stuff themselves until they are literally too full for utterance. They always act in the living present, and let the morrow take care of itself. Bad food, uncleanly habits, want of proper ventilation in their log cabins, and in not a few cases, dissipation and immorality, are, doubtless, other causes of the yearly long death list. Another reason is their sweat baths, and sweat houses. These latter are what would be called by us "childrens' play houses." They are small round huts the shape of a hollow sphere cut in two, made of osiers or willow twigs stuck into the ground and bent over at the top until they meet. These are covered with leaves or blankets until they are airtight. In a hole in the centre they build a fire and put in it big boulders and heat them until they are quite hot. Then they close up the opening, throw water on the boulders, and lie around in the steam stark naked. They are soon dripping with perspiration, and then run out and plunge into the ice-cold waters of the creek or river as it may happen to be. Then they lie around on the bank without a stitch on for hours.

It is suicidal, isn't it? Many of their deaths, the fathers say, are most edifying. They die in great sentiments of piety and religious fervor. So anxious are they to have the priest with them when sick, that they send thirty or forty miles for him if they have but a cramp in the stomach. Once they receive the last sacraments they no longer wish to live.

We had the pleasure of witnessing an Indian funeral the other day. The Indians walk in procession to the graveyard. A surpliced acolyte with a black wooden cross leads the way; then come the squaws two and two, followed by the men two and two. Next follow the officiating priest and two acolytes with censers. The litter carried by four men closes the mournful train. As they go, they sing a most weird funeral dirge,—an old war song to which the fathers have put pious words. After the interment of the body, the next in order is what you would call a pow-wow —the squaws sit around the grave, and wake the echoes with their groans and lamentations. This lasts some ten or fifteen minutes and is followed by prayer, and ends up in another long wail. The civilizing influence of religion has altogether done away with the barbarous custom, which they tell us, is still prevalent among the Crow Indians—namely, that of slashing their faces and arms with sharp knives, and cutting off the joints of their fingers by way of manifesting their sorrow and bereavement. The graveyard is not an unsuitable place to close the career of this long wail of mine—the graveyard, where all things of "earth earthly" come to an end.

Yours in Domino,

THOMAS C. MCKEOGH, S. J.

P. S. Since writing the above another item of news has come under my notice, which may prove of interest to you. About the 17th of November last, a young half-breed of twelve summers, and known by the name of Ben Murray, made application to attend the Indian school and was received. He is of slim build, rather tall for his age, and possessed of an intelligent and innocent looking face, though he is not so innocent as he looks, as the sequel will prove. On the third day of his new life as a scholar, he quietly approached a knot of his companions who were grouped together in the yard, and confidentially and rather mysteriously told them to look out, for something was going to happen soon—that they would see something before long. In confirmation of this startling news—for his listeners' lips were breaking into smiles—he pointed to a lump in his throat, remarking at the same time, "Whenever that lump

comes into my throat, it always means mischief. It came into my throat once before, when my own house burned down."

The other boys laughed outright at this, and I am not sure but that they called him "Lump-in-the-throat" from that time on. Chagrined at the light way in which his schoolmates received so serious a bit of information, Ben, with a hang-dog look on his face, quietly walked off to another part of the yard. He was followed by the smallest boy in the group, another half-breed, of the same age as himself, whom we will call John Smith, because that was not his name. Overtaking Murray, the following dialogue took place:—

"Say, Ben, what's going to happen?"

"You just never mind," replied Ben in a pout, "you fellows don't believe a fellow, but you'll see what's going to happen, and that mighty soon too."

"Oh! I believe you; what's the matter?" answered the other," are you going to do something to the school? If you is, I'll help you, 'cause I'm sick of going to school, especially this old school."

"Oh, are you! that's just why I'm going to burn it down."

"Phew!" whistled John, "is you going to burn it down?"

"Yes, I had a dream last night, and while I was dreaming I saw the school all in flames. I burned down my own house once before, when this lump was in my throat. Will you help me to burn it down?"

"Yes, I'll blow on it if you'll light it. Besides I'll take all the punishment if you get caught."

The bell ringing for ranks separated the two plotters. Three days afterwards young Murray went around among the boys burning matches. During the noon recess of that day, he obtained the key from the prefect under the plea of going to the class room, but went to the dormitory instead. Here he gathered together a number of old catechisms that were lying about, tore them into small pieces, and placed the heap against the wainscotting, and deliberately lit a match and fired the paper, remaining in the room until he saw the wood-work was in a blaze. What then? He quietly walked around the room, pulled down all the windows, and closed all the doors so as to prevent the smoke from being seen from the outside. He then came down into the yard as though nothing had happened, took his place in ranks with the other boys and went to the class room. He sat in

the class room with seventy-three other boys, without a tremor, conscious all the time that the house was in flames just over his head.

At two o'clock we were all startled by the cry of "Fire" ringing through the corridors. Of course there was a general rush to the yard. Here all was commotion and excitement, a long line of black-robed firemen were before us, rushing madly on with long lengths of hose to the scene of the disaster. The fire could not be reached on account of the blinding and suffocating smoke. Meanwhile the flames were making headway, and soon showed themselves on the side of the building facing the residence. The two buildings were not more than twenty yards apart. Water was poured on the flames, but with little effect; the fire had too long a start, and was raging fiercely. Sparks and blazing pieces of wood were flying in all directions, and lighting thick as snow flakes on the flat roof of our dwelling house. The heat was so intense that wet blankets had to be held over the heads of the scholastics at the hose, and buckets of water dashed on them from time to time to enable them to keep their posts. The linen curtains in the residence were scorched through the window panes. The residence itself was smoking near the roof, and in danger of flashing into a blaze at every moment. It was high time that something should be done to save the house, accordingly the schools were abandoned, and all efforts concentrated on the residence.

The stream of water had hardly been turned upon it, when the cry went up from the crowd, "The tower building is on fire." Matters were beginning to look serious, for, in the event of the tower building burning, the water supply would be entirely cut off, and the whole mission must needs have succumbed to the flames. Away went the scholastics with the hose to the tower; then back again to the residence, and so on, continually running to and fro. It is really next to miraculous how we escaped being burned out of house and home. Prayer and hard work saved us from the dampening experience of a rainy night, without shelter, on the open prairie. Fathers, scholastics and brothers worked like beavers, and while we fought the threatening element the children of the kindergarten were on their knees in the church awakening the Lord "asleep in the boat" to our danger. They tell me it was a touching sight to see the little ones with their tiny hands outstretched in fervent supplication, calling aloud upon the Sacred Heart, "O Sacred Heart, have mercy upon the fathers!" Poor little orphans,

many of them! well might they pray with all the fervor of their loving and innocent souls; for had the Sacred Heart suffered the fathers' house to perish, they would have had, most probably, to look for another to the cold and heartless world from which charity and a kind Providence had snatched them. But He who long ago said: "Suffer the little children to come unto me" heard their prayer. For they were praying but a short time when suddenly the roof of the burning school building fell in, the flames and heat shot upward, and the residence building was out of danger. We breathed freely once more.

As the fire caught near the roof, it was commonly believed to be due to a defective flue. None of us entertained the slightest suspicion of foul play. Ben Murray's absence from the school at roll call after the fire was thought light of. It was supposed he had been frightened, and ran home. But now the boys began to tell what Murray had said to them a few days before the fire. This soon came to the ears of Father Superior. The boys were at once summoned to his room, and substantiated everything as has been anticipated. The following morning, young Murray was brought back to the school by his mother, alleging as an excuse that he thought there would not be any more school, because the school had been burned down. With a look of surprise on his face, he asked,—

"Is the school still going on, father?"

He was answered in the affirmative. Father Superior thought the question somewhat strange, but even then he could not fix suspicion on so innocent a face. But he thought he would use a ruse. He asked,—

"Well, my boy, you see you have done very wrong in running away from school, but have you had your dinner yet?"

"No, father," came the answer, quick and anxious.

"Then you had better go and get it," but as he was taking his hat to leave the parlor, Father Superior turned to his mother and asked,—

"Madame, did you hear of the big fire we had here?" The boy stood stock still at the question.

Yes, she had heard of it.

"We have reason to think," went on the father, "that it was set on fire, and we intend to leave nothing undone to find out the culprit." Straightway, little Ben ran to his mother, and said,—

"O mamma, I don't care for any dinner. I will come back to school to-morrow."

Father Superior then recalled the circumstances that, when the fire was raging fiercest, this same little lad had come up to him and asked,—

"O father, will the fathers' building burn too?"

And when told that most likely it would, he had burst out crying. The result was that when his mother had gone, Ben was taken to Father Superior's room and catechized. The young rascal had a thoroughly plausible story, and gave a reason for his every movement. He had borrowed the matches because he wanted to burn a wart off his hand, and showed a burn in evidence. He had burnt instead of cutting off the wart, because he had seen his prefect do it that way. He went to the dormitory; yes, but only to get a catechism to prepare his lesson for first Communion class. "After burning off my wart," he said, "I threw the match aside—perhaps it set fire to something. I don't know. I didn't want to set fire to anything."

Questioned afterwards by the brother infirmarian, Brother Markham, he contradicted his story to Father Superior in several places. The Indian agent was sent for, and Ben had to tell his story all over again. It proved to be a tissue of contradictions from beginning to end. Major Carter, the agent, believing the boy guilty took him away with him to the Agency at Arlee, and locked him up in a room in his own house, with a view of ultimately getting the truth from him. He stood his confinement a whole day without making any concession. Finally, on the second day, the agent's wife, who had been kind and motherly to the boy, and was firmly convinced of his innocence, eventually succeeded in worming the truth out of him,—

"Yes," he confessed, "I set fire to the school, and I did it purposely, because I thought that when it was burned down there would be no more school." He made exactly the same confession to the major, and other members of his household. The lady who persuaded him to make a clean breast of everything caught him smoking, and taxed him with it. He denied it.

"What! you don't smoke?"

"No, ma'am."

"Didn't you ever smoke?"

"No, ma'am."

"But I saw the smoke, and smelled it." Thereat the young villain, raising his right hand, cried out,—

"I swear by God, that's the last lie I'll ever tell."

He was locked up for a day in the jail at Arlee, and then brought to the mission, and owned up to the truth a third

time in the presence of Father Superior, and two or three other members of the community. His parents were sent for, who all along stoutly maintained that he was innocent, and he acknowledged himself guilty a fourth time in their hearing. As the court was adjourning after the so-called trial, to the surprise of everybody, the boy spoke up to the agent and said,—

"Major Carter, I didn't burn that building alone; another boy John Smith did as much as I did."

A messenger was at once despatched for John, who soon appeared and candidly acknowledged the part he had taken in the crime. The agent scolded young Smith and told him of the awful crime he had taken part in, telling him among other things, that if it had happened in some States they would both hang for it. Smith began then to tremble and cry, seeing which Murray, raising his right hand, cried out,—

"I swear by God I had nothing to do with burning the building; that fellow did it all himself." And this, after confessing four different times that he was the culprit..

The loss by the fire is estimated to be between eight and nine thousand dollars; the insurance amounted to $5000. Nearly everything in the building was saved except the beds in the upper dormitory, and a collection of new books. The museum is perhaps the greatest loss of all. It contained a rare collection, second to none in Montana, of Indian relics, laboriously gathered together by the early fathers. The stone that ground the first flour in Montana, which Father Ravalli brought from Europe, also perished in the flames.

These have been the greatest losses. Fortunately we had another building which has been adapted for the use of the school so that there has been no interruption in the teaching, while we all thank God that we escaped with so little loss from a fire which at one time threatened to consume entirely our new scholasticate amid the Rockies.

T. C. McKeogh, S. J.

THE MISSION OF OUR PORTUGUESE FATHERS TO THEIR COUNTRYMEN IN THE UNITED STATES.

BEING A BRIEF ACCOUNT OF THE MISSIONS GIVEN BY FATHERS EMMANUEL VILLELA AND J. B. JUSTINO, S. J., TO THE PORTUGUESE SETTLERS IN MASSACHUSETTS AND RHODE ISLAND.—(Concluded.)

A Letter from Father Justino to the Editor.

THE MISSION AT GLOUCESTER.

The Portuguese parish of Gloucester is the last that is to be met with on Cape Ann. It numbers about 1500 souls. Our mission here offered special difficulties on account of an old misunderstanding between the pastor and certain influential parishioners. To secure a respectable attendance we were advised to give the Exercises to the men and women together. But experience had taught us that the men are more easily brought back when their wives and daughters are first converted, and, faithful to our practice, we devoted as usual the first week to the women, the second to the men. To obtain its full effect, the mission should have been given in December, the only month, perhaps, when all these people—most of whom are fishermen — are to be found at home. The interference of a certain benevolent association of Portuguese ladies had prevented our profiting by the favorable season; for no sooner did they learn that a mission was to be given, than they sent a deputation to the priest, entreating and urging him to put it off. They pleaded that they were about to hold a fair for the benefit of their society during the very time set apart for the mission; the hall was already hired and preparations begun; it would mean the failure and ruin of the enterprise, for everybody would go to the mission and no one to the fair. Thus the mission was put off till February 2.

We were already congratulating ourselves on our opening with an audience of over 300, when we heard that the managers of the above-named benevolent association were

to give a grand ball on the following day. I grew suspicious, made inquiries, and found that three of the most prominent among the officers were avowed enemies of the Church, and even, some said, affiliated to the A. P. A. However, we did not lose heart; we exhorted, entreated, threatened; and the Sacred Heart of Jesus, to whom we had particularly recommended the issue, did not fail us at the hour of need. The ball proved as great a failure as the mission proved a success. Where, in previous years, scarcely 200 persons had approached the sacraments at Easter, 500 obeyed the law of the Church during the paschal time which followed.

For various local reasons our mission at Gloucester was to last only two weeks. Besides, our Father Provincial was urging us to return to Europe, and several settlements had still to be visited. An unforeseen event, however, delayed my departure for some time. Father Vieira, the parish priest, fell ill, and I had no choice but to take his place in the church. I had thus an opportunity of completing the work of the mission. I made the people aware of the character and object of the A. P. A., who do much harm in these parts; I organized the Apostleship of Prayer on a solid footing, and succeeded in inducing even those who were hostile to the pastor to send their children to the catechism classes. An incident, of which one of these little ones was the hero, will fittingly close this account of our work at Gloucester. During the first days of the mission I had taught the children the hymn,—

> "Come fathers and mothers,
> Come all to the mission," etc.

One of them, a little boy whose father hardly ever entered the church, had no sooner reached home, than lighting a blessed candle and placing himself by the side of his father, he began singing with a will,—

> "Come fathers and mothers,
> Come all to the mission!"

The father, not a little annoyed, expressed the wish of being left alone; but the son, nothing daunted, kept on repeating, "Come, father, to the mission!" Not knowing how to get rid of his youthful admonitor, the poor man fled to the next room. It was in vain. The little apostle followed the fugitive, still singing louder than ever, "Come, fathers and mothers; come, father, to the mission!" The father's uneasiness increased as the child's appeal grew more per-

sistent, until finally he gave up the contest, and said with a touch of ill humor, "Well, then, stop your noise; I'll go to the mission!" He kept his word, listened to the sermons, and approached the sacraments. I left Gloucester on the first Sunday of Lent at two P. M., and in a few hours reached Boston, where I was to preach the Passion sermon at 7.30 that same evening.

MISSIONARY EXCURSIONS.

During the five weeks that followed, we visited a large number of minor settlements, preaching, hearing confessions and revalidating marriages. Father Villela went to Cohasset, a small suburb south of Boston, thence to Stonington, Lowel, and Lawrence. At Lowel and Lawrence he found the Portuguese in sufficient numbers to make a special parish desirable. He immediately took the necessary steps for its establishment; he secured the cooperation and good will of the local clergy and the consent of the bishop, whilst the Portuguese signed a written promise to support their church. It remains now to find a good Portuguese priest to take charge of the parish.

For myself, I first visited Taunton, where I found at least a thousand of my countrymen settled in and about the place. I gave them a short mission in the church of the Sacred Heart, Father Smith, its zealous pastor, doing everything in his power to assist me. He earnestly besought me to return next year, promising to pay all the expenses of the trip, even if the money had to be begged from door to door.

After leaving Taunton, I spent another week at New Bedford, where I was much consoled at the evident signs of the good done by our mission a few months previously. The various associations are in a flourishing condition, the monthly communions of reparation are numerous, and the church is filled with worshippers at all the services.

From New Bedford I crossed over to Martha's Vineyard, where there are about 600 Portuguese, with the exception of two Irish families, the only Catholics on the island. They live in a pitiable state of spiritual destitution. During the summer season, when there are a number of Catholic visitors on the island, a priest comes to say Mass every Sunday. During the other ten months of the year, they are without pastor and divine service, and nothing whatever is done to remind them of their religious obligations. To make matters worse, the Protestant sects are exerting every effort to draw them away from the true faith. They use argu-

ments, threats and presents, and are often but too successful. My short stay in the midst of this poor abandoned flock, was productive of much good. They crowded their little church at Cottage City to overflowing, and listened eagerly to the instructions. Several public abjurations and many remarkable conversions took place, and a large number of marriages were revalidated. The colony seemed to rise to a new life after the torpor of a deep sleep. Before leaving, I organized an association of catechists, who are to instruct the children, and as far as they can, replace the priest on the island. Every Sunday afternoon they gather their young charge into the little church. There the beads are said together, a short meditation is read out of the "Think Well On't," and the principal prayers are recited either in Portuguese or in English after the method of St. Francis Xavier. Then the catechism class is held, the lesson of the preceding Sunday is recited, and a new lesson appointed and explained.

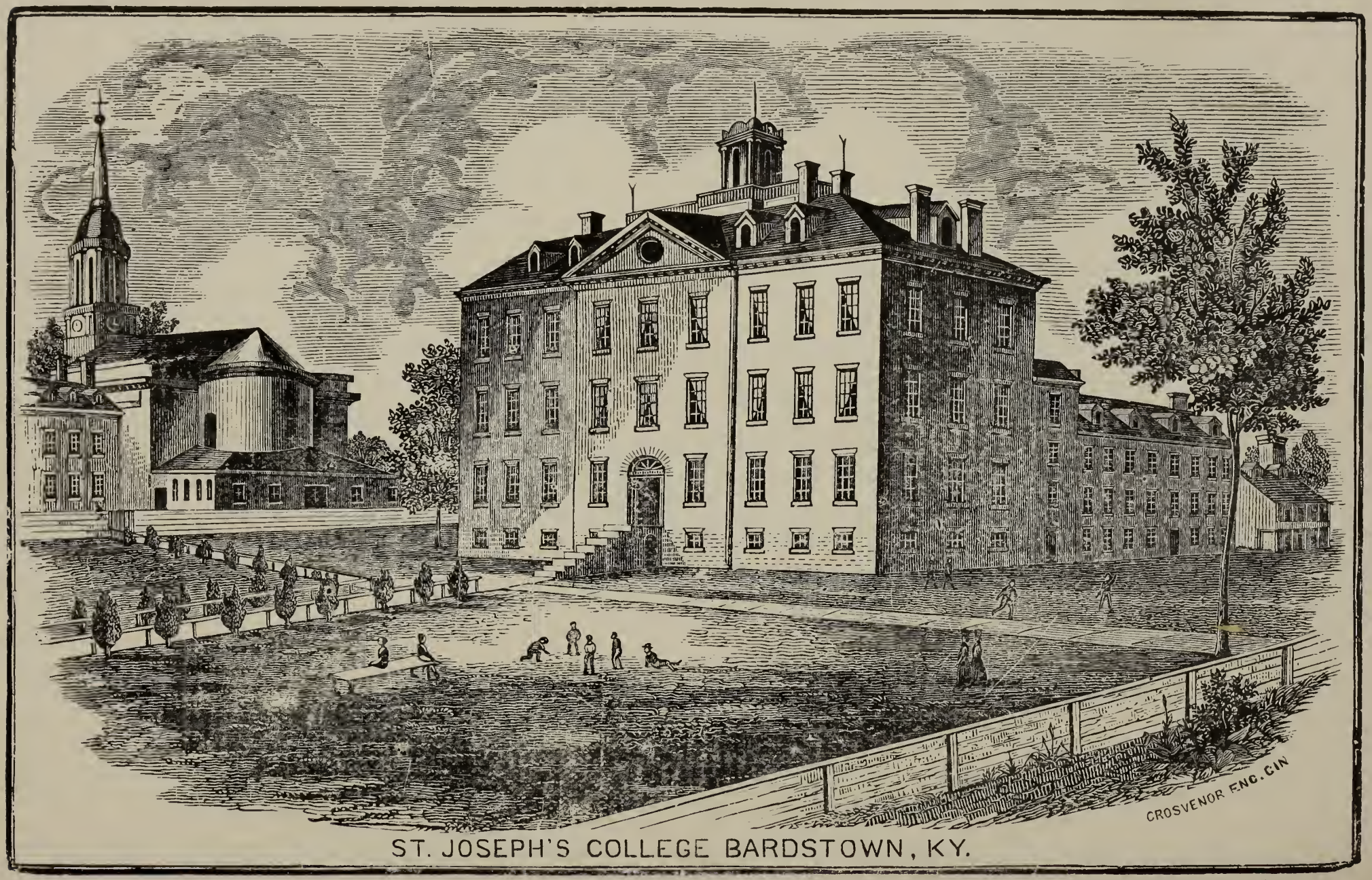
The feast of St. Joseph found me once more at New Bedford, where I preached the panegyric of the saint, my last sermon on American soil. On the following day I left for New York. The bishop of Providence, in whose diocese we had done most of our work, is said to have been much disappointed at our departure. Some months previously, he had told me to write out an account of our missions, and send it to Father Provincial, with a request for permission to stay in America. "In Europe," he said, "you have all the fathers you need; remain here, and I promise you, work will not be wanting." It seems indeed as if a residence like that of the German fathers could easily be founded, and Taunton, for instance, would offer a fine central position for it. The Rev. Father Provincial of the Maryland–New York Province told us likewise to try and return soon and establish a Portuguese residence in the country. May the Lord dispose all things for the promotion of His greater glory!

SOME FACTS AND INCIDENTS RELATING TO ST. JOSEPH'S COLLEGE, BARDSTOWN, KENTUCKY.

St. Mary's College, near Lebanon, Marion County, Kentucky, situated on a farm, about twenty miles southeast of Bardstown, was in the hands of our fathers who founded the missions and colleges of New York and Canada. They left St. Mary's College in the Summer of 1846; some account of this college is given in the WOODSTOCK LETTERS for 1891, beginning page 25. It was our fathers from Missouri who had charge of St. Joseph's College, Bardstown, Kentucky, from the year 1848 to 1868. St. Mary's, and St. Joseph's, are, therefore, two distinct colleges.

It is not claimed that the following sketch will contain a full history of St. Joseph's College during the twenty years it was under the control of our fathers from Missouri; for the writer has few records to consult, and there are few surviving chroniclers to give aid to the undertaking; therefore, he must trust mainly to his own imperfect diary of events, and to the fidelity of his own memory.

It will be advantageous to describe briefly the origin of St. Joseph's College, and give a general outline of its history previous to the time when it was transferred to our Society, in 1848. Count De Maistre says that no great works of man, have a great beginning. St. Joseph's College began in 1819, as a small day school in the basement of the seminary at Bardstown, the venerable Bishop Flaget's episcopal see. The college fronts east; its south wing was finished late in 1820, and boarders were at once admitted. The north wing was built in 1822, and one year later the main building uniting them was erected. In 1824 Rev. M. Martial closed his school, in Louisiana, and conducted up to St. Joseph's College, twenty-four Creole boys; the next year he returned to Louisiana, and was accompanied back to St. Joseph's College by fifty-four boys. The first president of St. Joseph's College, was Rev. George Elder, son of James Elder; he was born in 1794, near Lebanon, Marion County, Kentucky, and about two miles from the site of St. Mary's College, which was started two years later than St. Joseph's. He was succeeded, in 1827, by Father Ignatius A. Reynolds, who was afterwards Bishop of Charleston,



BEFORE THE FIRE OF 1838.

South Carolina. In 1830, Father Elder was again made president, and he retained the office till his death, in 1838. The college was burned down on the night of January 25, 1838, and the light of the conflagration was seen by the writer, then at St. Mary's College, twenty miles southeast of the scene. Father Elder's exertions to save the college were supposed to have brought on his death, which took place a few months later. He was succeeded in the office of president by Rev. Martin J. Spalding, who afterwards became Archbishop of Baltimore, Md. Then came Rev. Madison Lancaster, who died administrator of the Covington diocese, in May, 1869. Finally Rev. Edward McMahon became president, the last one to hold the office before the transfer of the college to the Society. Father McMahon was subsequently vicar-general of Pittsburg, and died in that office. In 1837, the college registered 194 students; in 1847–'48, the number registered was 196. During intervening years between these dates, the college had its vicissitudes of good and bad fortune, but under the administration of Fr. McMahon it enjoyed more uniform prosperity; it was helped during the last two years of his term in office by the closing of St. Mary's College, near Lebanon, Kentucky, by our fathers, in 1846.

It was said in the historical sketch of St. Mary's College, published in the WOODSTOCK LETTERS for 1891, that the venerable Bishop Flaget proposed to transfer St. Joseph's College, Bardstown, to our fathers then constituting the province of France, in 1829; it is probable that he attempted to do so as early as 1827. But either by miscarriage of letters, or through some mistake,[1] the fathers from France did not reach America till the beginning of 1831. They were given St. Mary's College, near Lebanon, which they retained till 1846, when they departed for New York. In the following year, 1847, the holy old Bishop Flaget applied to the vice-Provincial of Missouri, Father Van de Velde, to take charge of St. Joseph's College, Bardstown, which with its church, his old cathedral, and all the college property, he offered, it would seem, to make over to the Society. Father Van de Velde did not accept the offer, fearing, it may be, his ability then to furnish the necessary officers and professors for so important a college as St. Joseph's at that time was reputed to be. But the saintly bishop's request was repeated the following year, or in 1848, when Father J. A. Elet

[1] The text of the various documents concerning this mistake will be found in Father Vivier's "Catalogi Provinciæ Galliæ," S. J., 1814–1826, Vol. ii. pp. 53. See also there and in the LETTERS Vol. xxv. pp. 502 (October, 1896) Fr. Vivier's explanation.—*Editor* LETTERS.

was appointed vice-Provincial. The offer was then accepted, and it was agreed that the formal transfer of the college to the Society should be publicly announced at the ensuing annual commencement, to take place July 4, 1848. This new undertaking by the vice-Province of Missouri was then all the more feasible, from the fact that no less than seventy-five Jesuit refugees from revolutionary countries of Europe had recently reached the vice-Province, among them our late very Rev. Father General Anderledy, not yet ordained to the priesthood. Some of these exiles were sent to the Rocky Mountains, or other missions, and the others to the various residences and colleges, there to render service in different capacities.

Father P. J. Verhægen, lately back from Maryland where he had been provincial, was appointed president of St. Joseph's College. Arriving at his intended post in June, his appointment was made known to the students, and to the public, at the annual commencement, July 4, when he gave a happy speech that won the hearts of his auditors. The first party of Ours sent on to join him, left St. Louis July 24, 1848; they were Fathers Nicholas Congiato and Andrew Ehrensberger, Messrs. Peter J. Hurck, Joseph E. Keller, Walter H. Hill, and Brother Caspar Wohleb. They reached Louisville by the steamer "Ocean Wave," on Thursday, July 27, and they went promptly to pay their respects to the holy Bishop Flaget, who was then eigthy-five years old. He invited them into his private room, where they found him seated in an old fashioned arm chair, attended by an elderly maiden niece. They introduced themselves as Jesuits on their way to Bardstown, to take charge of St. Joseph's College. At this announcement he at once arose from the chair, and in a tremulous voice, raised by weakness and emotion to a feeble soprano, he gave his blessing to all. He then embraced each one affectionately, saying, "Welcome my dear Jesuits back to my diocese; I have prayed ever since the fathers left St. Mary's College two years ago for the Jesuits to return to my diocese." Having welcomed each one in particular, he said,[2] "I have lived to see this happy day! *Nunc dimittis in pace servum tuum, quia viderunt oculi mei salutare tuum.*" He wept and smiled alternately, as he continued to talk; and the scene being extremely affecting, the party withdrew not unduly to prolong this strain on the feelings of the saintly old prelate; all were

[2] These particulars were written down, shortly after the interview occurred. A more detailed copy of the record is published in Webb's "Centenary History of Catholicity in Kentucky," page 433–434.

ST. XAVIER COLLEGE

much struck by the evidences of his great sanctity, and of his tender love for the Society.

We left Louisville for Bardstown next morning at five o'clock in a stage coach of the old style, and as the procurator of the province had made a close calculation of expenses, we had, after paying passage, only twenty-five cents left which was invested in apples for a breakfast. We reached Bardstown at two o'clock, P. M., and as we were not expected to arrive on that day, no arrangements had been made to receive us. Quite a number of students, perhaps as many as thirty-five or forty, nearly all of them from Louisiana, were remaining at the college for the vacation, and on the morning after their arrival the scholastics were installed as prefects. In the course of two weeks, reinforcements came on from St. Louis and Cincinnati, and at the opening of the session, in September, 1848, there was the following staff of officers and professors: Rev. P. J. Verhægen, Rector; Rev. J. B. Duerinck, Minister and procurator; Rev. N. Congiato, Spiritual Father; Rev. F. Di Maria, pastor of the church, and teacher of the seminarians; Mr. A. Fastré, teacher of Latin, Greek, French, and writing; Mr. Francis Beckwith (van Wesenbeck), first prefect; Mr. J. E. Keller, second prefect; Mr. P. Schuster, third prefect; Mr. P. J. Hurck, teacher of algebra, and penmanship; Mr. W. H. Hill, prefect of classes, teacher of Latin, mathematics and English. There were five seminarians and one layman, who were assistant teachers; Very Rev. Dr. Ben Spalding, remained a year, assistant pastor of the church, and Rev. Father Chambige remained one year professor of physics and mineralogy. The number of students, at the beginning of classes, was considered to be great; the number from Louisiana, in succeeding years, steadily increased, while the number from Mississippi diminished. Of 280 students registered one year, 82 were from Louisiana, 22 from Mississippi, most of the remainder were from Kentucky. Sisters of Loretto had charge of the infirmary, wardroom, dining-room, and kitchen; and they continued to exercise these duties till the session of 1851–'52, when they were discharged by Father J. B. Emig, who had succeeded Father Verhægen as president of the college, in June, 1851. Rev. Charles L. Elet, S. J.,—brother of the vice-Provincial, Father J. A. Elet—who died at St. Joseph's College, March 25, 1849, was nursed in his last sickness by the devoted sisters.

Father Verhægen was remarkable for his kindness and liberality, both to the religious community and to the students; he was of a portly stature, weighing nearly 300 pounds, but his heart was proportionately large. He was the best

educated and most scholarly, among the original founders of the Missouri Mission, and he was the most successful among them also in the office of superior. But God does not bestow all good gifts on any one man, even if he is a saint; among Father Verhægen's excellent gifts and acquisitions was not that of great business capacity. When the property of St. Joseph's College was to be transferred to the Society, Father Verhægen drew up the deed of transfer, instead of employing a lawyer to do so. He copied the deed of St. Xavier Church and the old Athenæum of Cincinnati, which is only a deed of trust; whereas Bishop Flaget, it has always been believed, intended to make over to the Society the college property in fee simple, the fathers assuming a debt on the property of twenty-three thousand dollars, but they were to hold the church—the old cathedral—and its appurtenances in trust for the congregation. The mistake soon became known to many in the vice-province, but no definite action seems to have been taken, however, till after Father Verhægen went out of office, in 1851; meanwhile, the holy old Bishop Flaget died in the beginning of 1850. Bishop Martin Spalding succeeded him as bishop of Louisville, and his brother, the very Rev. Ben Spalding became his vicar general. The new bishop refused to make any change in the deed to the college property. First, Father General Roothan, then Father General Peter Beckx, insisted, through father provincial and the local superior, on having the deed corrected; but Bishop Spalding persistently declined to make the change. After Bishop Spalding's transfer to Baltimore as archbishop, his successor in the see of Louisville, Bishop Lavialle, consented to make the desired rectification in the deed, and had one drawn up in fee simple; but he canceled it on his death bed, without sending it to record. Shortly after Bishop McCloskey was consecrated in Rome the bishop of Louisville, in May 1868, very Rev. Father General, Peter Beckx, ordered Father Coosemans, then Provincial of Missouri, to come at once to Rome, bringing with him all correspondence and all documents bearing on the question, in order to have an understanding with the newly appointed bishop. When Father Coosemans reached Rome, Father General and he called on Bishop McCloskey who, when he learned the object of their call on him, answered them, "I will treat of that subject only at my episcopal see, Louisville, Kentucky." This answer put an abrupt termination to the interview, and, on that same day Father General said to Father Coosemans, "The question is now finally settled; return to St. Louis at once, arrange to remove the community from St. Joseph's

College; the property is free of debt, make it all over to the bishop, without asking compensation, even for the additions made to it, of land, buildings, etc." This ordinance was executed, and by the middle of the following December, 1868, the last of our members had departed from St. Joseph's College, just twenty years after it first came under the control of our fathers.

In this connection it may, perhaps, be appropriately stated that our fathers of Missouri were also invited to the city of Louisville, later in 1848. Lord Bacon tells us that "history is philosophy taught by example;" or, if preferred, it is "wisdom taught by example." This second invitation of the holy Bishop Flaget was accepted, and in the beginning of 1849, St. Aloysius College, with Father J. B. Emig as superior, was opened on Fourth St., Louisville, less than four squares from the cathedral on Fifth St. Property adjoining the building first occupied was purchased, and a large and commodious building was erected on it, and was used for college purposes in 1850. As that class of the people for whom colleges are principally intended, constitute a large element in the population of Louisville, the college was quickly crowded with pupils. After a few years of prosperity, the bishop was petitioned for permission to erect a church adjoining the college. This permission was refused, and the reason alleged for the refusal was that a church at that place would be too near the cathedral. The fathers were advised by the bishop to secure a site immediately south of Broadway, as that, in time, would be a choice residence portion of the city; a prediction which has long since been actually verified by the fact. This advice was not acted on, and very soon thereafter the college languished and it ceased to be a college at the end of the session beginning September, 1851. Our fathers finally abandoned Louisville in 1858, ten years before St. Joseph's College, Bardstown, was given up. Father J. B. Emig was the first superior of St. Aloysius College, and the institution was crowded with students during his term in office; but in June 1851, he was made president of St. Joseph's College, Bardstown. His successor at St. Aloysius College, Louisville, was Father Francis D'Hope, who remained in this position till his death, March 23, 1855; the place was retained as a residence, till 1858.

To return to St. Joseph's College. During all the years from 1848, when our fathers first took control till college work was interrupted by the war of 1861, St. Joseph's College was prosperous. It retained its popularity in the South, despite all the vicissitudes of good and bad times, as to

crops and commercial business, till the war began. The number of students registered augmented each consecutive year, and during the two years from 1859 to 1861, when Father Thomas O'Neil was rector, all available space was crowded with boarders.

Father Verhægen and his corps of professors began the first year of the college under its new regime on the first Monday of September, 1848, with an increased school; nor was it found difficult to introduce, at once, the discipline of our colleges, though more strict than the students had been accustomed to have enforced. The public seemed pleased that the institution had gone into new hands, Father Verhægen was loved by the community and the students, was highly esteemed by the public, and during the first two years all was brightness and prosperity. In the vacation of 1850, an arrangement was made, through Father Verhægen, by which a number of our scholastics from the different colleges, with two young fathers— Isidore Boudreaux and Smarius—met at St. Joseph's College, and were sent to visit the famous Mammoth Cave, that they might see and study the remarkable objects and scenes, which they would behold in that great under-ground museum of natural wonders. In the study of nature's works, the good Father Rector often said, "in order to learn, you must see."

In the autumn of 1850, a ripple disturbed the gently flowing current; there entered the college, at the beginning of the session, Sept. 1850, a number of grown up young men, non-Catholics, most of them from Mississippi. On Oct. 10, 1850, many of these non-Catholic young men rebelled against a regulation requiring them to kneel in the college chapel during Mass and public prayers. As the prefects insisted on their conforming to this rule, seventeen of them, under the leadership of one Jackson Smith of Simpsonville, Kentucky, seceded in a body, and left the college that day. Smith, who at a later date became a preacher, was of a commanding stature, six feet and three inches tall; a day or so after his departure, he published a caustic article in one of the Louisville daily papers. Father Verhægen drew up a circular, which he sent to all the parents; this, helped by an article in the papers from Father F. Jamison, a secular teacher at St. Joseph's College, averted all further trouble.

Father Verhægen's remaining days in the office of rector were peaceful, and all things were harmonious both in his devoted community, and in the college itself. The vacancy caused by the recent secession was speedily filled by twice the number, who were, socially, of a more desirable class. In the summer of 1851, Father Verhægen was succeeded

in the office of rector by Father J. B. Emig. Father Verhægen subsequently taught theology to the scholastics at the St. Louis University; but the last years of his life were spent at St. Charles, Missouri, where he died July 21, 1868. He rendered great services to the Mission and Province of Missouri, and contributed much to its development; hence, his great good works for the spiritual and temporal advancement of our Society in the West, caused his memory to be cherished, and his name to be honored, as an eminently distinguished member of the Missouri Province.

Father Emig added much to the material improvement of the college, and its grounds; he built along the front of the premises a substantial brick wall, eight or ten feet high surmounted with stone coping, and three hundred feet long; there was a showy entrance at the middle, between two neat cottages which served for porter's lodge, tailor shop, etc. He also erected a spacious house, at some distance to the south of the main college building, which contained the library, museum for physics, and natural history, infirmary, class rooms, etc. Though the students were generally from families belonging to the better class of society, yet, during the first year of Father Emig's administration, a small number of a very different character gained admission as students. Five brothers from one family, of this inferior type, all entered the institution together. They were brought up at a wood-yard, on the banks of the lower Mississippi, where the worse inclined of them had acquired something of the profane dialect, and the ruffian manners of the steamboat rousterbouts; and one of them, it was said, came to the college armed with a bowie knife and pistol, furnished him by his own mother. He soon manifested his dangerous instincts, and his desperate character. Father Emig, however, was equal to the occasion, and it was not long before it became necessary for him to forcibly eject this young man from the premises, though at the risk of his own life. The town authorities hurried him off to his more congenial home in Arkansas, where, as was announced even in the newspapers, four of these brothers, sooner or later, met with a violent death, though not till after each one of the four had himself become a murderer. After this remarkable family of brothers went to their home on the Arkansas shore of the Mississippi River, and a few others, not quite so prone to dark mischief, were also dismissed, no turbulent spirits ever thereafter caused serious annoyance or perplexity to any officer of St. Joseph's College. About

this period also, the olden timed college politics and traditions seem to have passed away.

In 1851 a class of philosophy for six scholastics, with Rothenflue as text book, was started at St. Joseph's College; but as the scholastics had many other duties that took up the entire day, they could not even look at their assigned task in philosophy; and, possibly, some of them sometimes may have dozed during their professor's learned prelections concerning the "idea *Tou* esse simpliciter." It was not long before their pious and candid master frankly informed his disciples that they were "blockheads," and dissolved the class for the scholastic year. Classes of philosophy and theology for scholastics, while at the same time teaching in college, never proved very successful.

Another incident characteristic of the place and times. A boy of the town had a fight with two little college boys, one from New Orleans, the other from St. Louis, and the two were more than a match for the Bardstown boy. The little hero of the town was a sort of captain over all the gamins of the place, and he ordered them all to assemble at an appointed rendezvous, where he harangued them against college boys and against colleges. Sometime after dark he led his followers to an attack on the college itself, with stones and brickbats, intending, in his vengeance, to demolish the entire establishment. Father Emig went out to learn what was meant, and caught one of the little assailants, and thrashed him. The next day the father of the boy chastised, threw a stone at Father Emig, but was quickly arrested, and brought before the court; he promptly confessed judgment, paid the fine, and acknowledged that his conduct had been disgraceful. The little captain grew to be a man, but ended his life by suicide.

An old man was often noticed frequenting the kitchen, lodging in an adjoining room, sometimes sauntering around the premises, and gathering up castaway stumps of cigars; finally inquiry was made, Who is he? It was learned that he had been a soldier in Bonaparte's army, was afterwards for many years a servant of Bishop Flaget, and was now regarded as an heirloom of St. Joseph's College. His name was Kreps, which, for greater euphony, the students changed to "Scraps." When, at a later date, Father Wm. S. Murphy, vice-provincial, made a visitation of St. Joseph's College, and was informed concerning this poor old, lonely and friendless man, he gave orders for him to be kindly cared for, since he was a gift of our Lord to the community that would bring a blessing on it; and he added that, as far as possible, no community should be without such an object of charity.

In July 1852, Father Congiato and a scholastic were sent to accompany the students of Louisiana, Mississippi, and other southern states, on the journey to their homes for the vacation. On reaching Louisville, they found the entire city draped in deep mourning for Henry Clay, whose remains had just been carried through Louisville on their way from Washington City to Lexington, for interment at Ashland his home. In those days of steamboat travel, the Louisville and New Orleans "Packets" were magnificent floating palaces, equal to first class hotels in their accommodations and conveniences. The students conducted themselves as well bred gentlemen throughout the trip of 1400 miles lasting several days. The boat was filled with passengers, all respectable gentlemen and ladies, including also Governor Jones of Tennessee wearing a mourning badge for Henry Clay; and they all seemed much interested in their youthful travelling companions. The evenings were made pleasant by beautiful music, as our stately vessel hurried rapidly down the broad, turbid, rushing Mississippi, the king of rivers, though its most striking characteristics are all given to it by the Missouri, the principal stream, whose name, it would seem, should, from the beginning, have been bestowed on the main river, after its junction with the upper Mississippi. The scholastic companion left the boat at Vicksburg with the students for the state of Mississippi; Father Congiato proceeded on with the remaining ones for various points lower down, and for New Orleans. The name "Jesuit," at that ante-war period, signified for most Mississippians, a deep, cunning, mischief maker; yet, though he was regarded as crafty, designing, and an enemy of free government, many of these Mississippians believed Jesuits to be excellent conductors of colleges. Hence, after a stay of three weeks in Mississippi, a respectable number of students had enrolled their names for St. Joseph's College, at the opening of the ensuing session. The only Catholic then met with, outside of Vicksburg, in journeys through many counties of the interior, was an Irish shoemaker, whose shop was on the road side, at the entrance of a planter's premises. He knew of no Catholic nearer to him than Vicksburg, a hundred miles away. When the traveller made himself known to the shoemaker as a Catholic and a Jesuit, this so gladdened his Catholic heart that he was carried away with joy. Where is the inhabitable continent on which the providence of God has not scattered the Catholic Irish, as the husbandman scatters his seed, and as the winds waft afar the germs of many flowers? The fact has its meaning.

On rejoining Father Congiato, we spent the vacation time

partly with our hospitable fathers in New Orleans, partly at the college then in Baton Rouge, sometimes visiting the parents in the parishes or counties along the "coasts," as the shores of the Mississippi River are there styled. This, with somewhat boastful advertisements in the New Orleans papers, was the means then employed to "drum" for students. At New Orleans and Baton Rouge, Fathers Curio, Cambiazo, Blackney, Dechambanoir, Messrs. Butler, Booker, etc., were exceedingly kind to us, giving us a cordial welcome, and doing all in their power to make our stay among them pleasant; and this they continued to do, in all succeeding years, when these trips were made South by members from our Western colleges. After an eight days' retreat with good Father Gautrelet, at the beautifully located Spring Hill College, and capturing an aligator at Dog River, near Mobile Bay, which was taken alive to Bardstown to be prepared for the museum; and after notifying the students as to the time of our departure, etc., we started on our return trip to St. Joseph's College. About the same date, Father M. Oakley left New Orleans for the St. Louis University, and Father Sautois for St. Xavier College, Cincinnati, accompanied with students for their respective colleges.

On starting to the South with the students, in July 1853, Rev. Father William S. Murphy, then Provincial, ordered that when the boat reached Paducah, at the mouth of the Tennessee River, it should be announced to the students that Father Congiato was appointed rector of St. Joseph's College, as successor to Fr. J. Emig. As the students were all entirely occupied with thoughts of home, and its loved ones, the news caused no sensation among them. Besides, while Father Emig was highly esteemed by the students, Father Congiato was even still more popular. After the steamer had passed the mouth of the Ohio, and was floating down the Mississippi, an incident occurred which is, perhaps, not too trivial to record here. Among the numerous passengers on the boat, the "Empress," was a somewhat fanatical preacher, who spoke contemptuously of the Blessed Virgin Mary, before many of the gentlemen and ladies who, together with some of the students, were seated in the cabin. This fired the pious zeal of a bright little boy, Master Alexander T. Bidault, of New Orleans, who rose up and rebuked the preacher in a manner so animated, forcible and intelligent, in defence of the Blessed Mother, that he quickly drew around him the passengers, who cheered and applauded him; the ladies especially, though non-Catholic, were charmed with the little orator's fervid eloquence. The preacher was much embarassed, and extricated himself from

the dilemma in which he was placed, only by leaving the cabin.

The many steamboat accidents on the lower Mississippi and its tributaries more than forty years ago, before the railroads were built to replace travel by river, and the frequency of yellow fever epidemics in those days rendered southern travelling hazardous. In going from Mobile to Baton Rouge, for greater security, I passed through New Orleans a little after the middle of August, in 1853, when there were dying in that city more than three hundred per day. Several of our members died, some at Spring Hill College, some in New Orleans. The yellow fever, in 1853, was of a peculiarly malignant type. The boat with the students for St. Joseph's College left Baton Rouge late in August; good Father Paret, S. J., bade us good bye, and joked with us pleasantly for being afraid of the yellow fever; when the boat reached Cairo, St. Louis papers were obtained which announced the holy and kind Father Paret's death by yellow fever, and it occurred the day after we left Baton Rouge. There were several deaths by yellow fever on our boat before it reached the mouth of the Ohio; one that died was a Catholic who begged pitiously for a priest, but there was no priest on board. While on this subject, it may be added that the yellow fever was still more virulent in 1855, for that year it did not spare even the native born inhabitants of the cities along the Mississippi, an occurrence hitherto unheard of. In Baton Rouge, on the 15th and 16th of August, of 1855, eleven of us were seized with the epidemic; of the eleven, six died, five of us recovered. Among those who died, may be named the saintly Father Gilles, and Father Joseph Adams. Father Gilles, who was remarkable for his great sanctity, and was also eminently distinguished for his learning in the languages, had gone with our fathers from St. Mary's College, Kentucky, to New York, in 1846. The last years of his life were spent in Louisiana; part of the time he was spiritual director at the Sacred Heart Convent of St. Michael, on the left bank of the Mississippi, some hours travel by boat below Baton Rouge. Father Joseph Adams, a native of Nelson County, Kentucky, was educated at St. Mary's College, Kentucky, by our fathers; he became a secular priest, about the year 1840, if I remember aright. In 1847, he joined the Society in Louisiana; some years later, he succeeded the eloquent Father Blackney who had died, as pastor of our church in New Orleans. Father Adams was reputed to be very learned; he was a highly polished preacher, and his death brought a great loss on our Society, in the South.

About this time, 1854–'55, the premonitory signs of the civil war, 1861–'65, could be plainly discerned, especially in the states bordering on the gulf of Mexico. That war had to come, sooner or later. In 1844, when some timorous minds feared a revolution in the United States, alleging the "native American riots," in Philadelphia, of that year in proof of their dark forebodings, Father Wm. Stack Murphy, then president of St. Mary's College, Kentucky, answered the prediction, in words that proved to be more truly prophetic: he said, "no; this is merely a local disturbance, it will not extend. But slavery must finally lead to the war which is to decide whether or not the United States can endure permanently as a government."

As already stated, Father Nicholas Congiato became rector of St. Joseph's College, in the summer of 1853. He was exceedingly kind and amiable in his manners, and though he duly enforced discipline, his government was mild; as a consequence he was much loved both by the students and the community, and, at the same time, all greatly respected, and promptly obeyed his authority on all occasions. The school year passed by smoothly and pleasantly, not furnishing a sensation for record, though the students were numerous. All parties were much pained to learn, in September, 1854, that the college was to lose Fr. Congiato. The new General of the Society, Very Rev. Fr. Peter Beckx, had just then appointed Fr. Congiato Superior of the Mission of our Society to be started in California, at the request of Right Rev. Bishop Alemany. The care of the mission was committed to the Province of Turin, and Father Congiato belonged to the Province of Turin. He still lives, and is, at this writing, in the 81st year of his age.

Father Congiato was succeeded at St. Joseph's College by Father Ferdinand Coosemans, who assumed the duties of his office as rector in the autumn of 1854. Father Coosemans, who was a holy man and much given to prayer, devoted himself to all duties with the greatest earnestness. The school was large, and the chief disciplinarian, who, perhaps, was too sharp, too watchful, and too exacting, had some trouble which he may have had a share in making for himself. Father Coosemans gradually smoothed over these difficulties, and when he became better known, he gained popularity; throughout his administration, lasting three years, or till Oct. 1857, all loved him for his kindness and his very edifying piety. In January 1859, Fr. Coosemans was appointed rector of St. Louis University, which office he retained till July 1862, when he was made Provincial of Missouri, and this office he filled nine years consecutively.

He died in Chicago, Ill., Feb. 7, 1878, the same day on which Pius IX died.

Father J. B. De Blieck succeeded Father Coosemans as Rector of St. Joseph's College, and was installed in the office Oct. 2, 1857; he retained his position as rector of the college, till the summer of 1859, when Father Thomas O'Neil was appointed to the office.

The following statistics for the last four of the thirteen years, during which our fathers actually conducted St. Joseph's College, Bardstown, Kentucky, may be worthy of record in this place. The number of students registered for the scholastic year ending July 5, 1858, was 188. The number registered for the year ending July 2, 1859, was 225; of this number, 100 were from Kentucky, 62 were from Louisiana, and 18 from Mississippi; the others were from different western and southern states. The number registered for the year ending July 4, 1860, was 265; of this number, 113 were from Kentucky, 82 from Louisiana, 14 from Mississippi. The number registered for the year ending June 3, 1861, the last year of classes at St. Joseph's, was 280; of this number, 118 were from Kentucky, 82 from Louisiana, and 22 from Mississippi. It thus appears that the students were mostly from the states, Kentucky, Louisiana, and Mississippi. The faculty at the conclusion of the last scholastic year, June 3, 1861, included seventeen officers and professors, of whom all are now dead, except three; namely, Father Thomas O'Neil, the rector; Father Thomas Miles, and Father James M. Hayes. As all available space was fully occupied by the large number of boarders during the last two years, Fr. O'Neil, who was then rector, desired to build on a large scale; but the defect in the title to the college property, prevented the execution of his commendable project.

The professor of physics, at St. Joseph's College, from 1859 to 1861, was Father F. O'Loghlen. By an oversight, which is much regretted, Father Francis O'Loghlen is not named in the "Historical Sketch of the St. Louis University," published in 1879; and attention was called to this omission by a writer in the public press at the time. He was for many years professor of physics at the St. Louis University, and it was he that built up its cabinet of instruments, spending on it annually several hundred dollars for many years. He was an able and successful teacher, and did much to elevate the natural sciences and mathematics to a high standard in the university. He was born December 14, 1810, joined the Society of Jesus July 17, 1836, and died an edifying death at Bardstown, Kentucky, July 20, 1862.

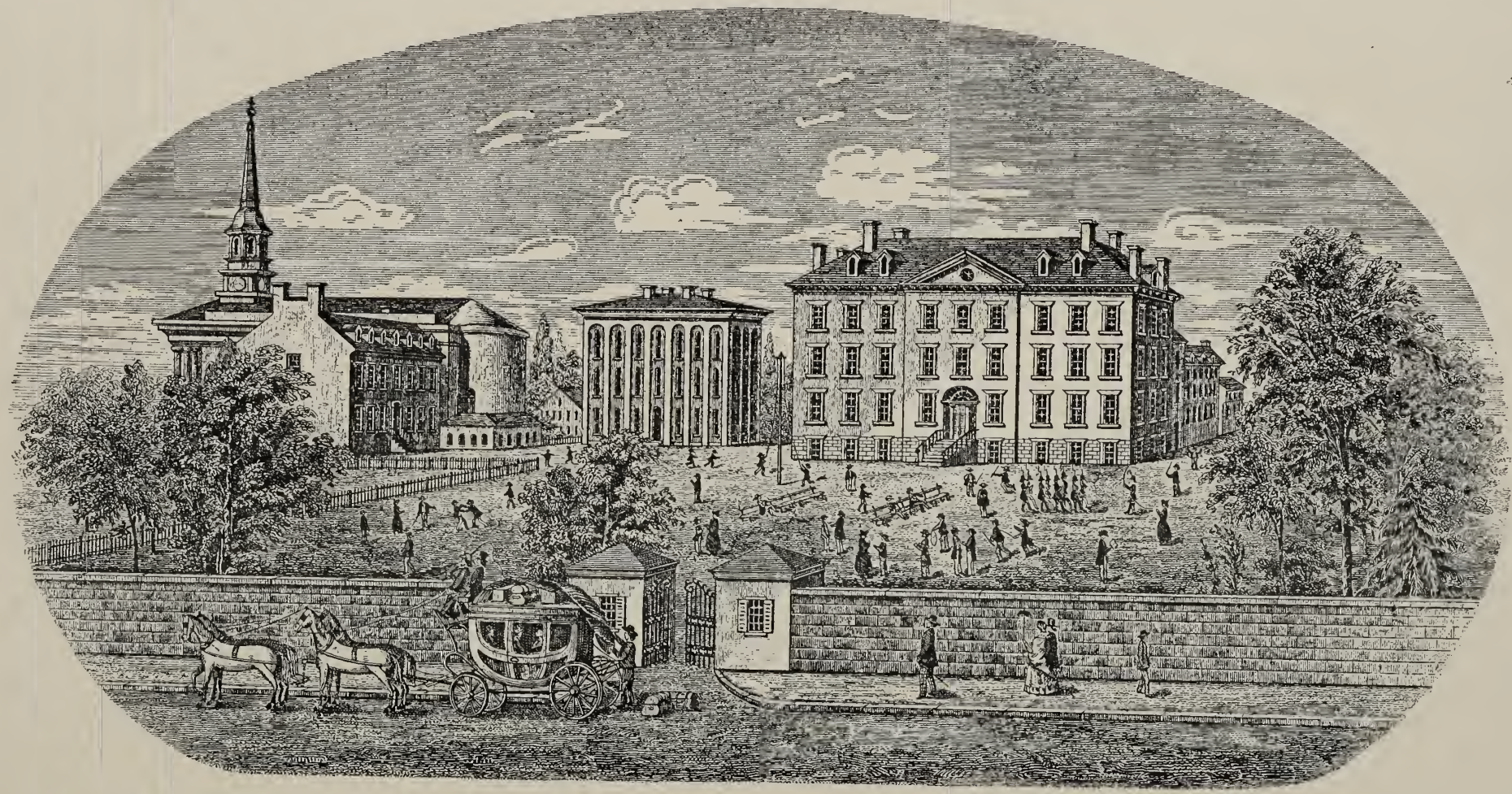
His remains, along with those of other members of the Society who died at Bardstown, are buried in the convent cemetery, belonging to the Sisters of Charity, at Nazareth, near Bardstown, Kentucky. Father James Graves, of the New York Mission, who died in Louisville, in 1859, is there buried also.

Bardstown, which was once the episcopal see, seems to have gotten its full growth before the transfer of the see to Louisville, in 1841; since the final closing of St. Joseph's College, in 1861, and the decline of Nazareth Academy from 350 boarders, who belonged to the wealthy families of the western and southern states, to a small school dependent for support mainly on local patronage, it has shown signs of gradual decadence. In a diary of Major Beattie, paymaster United States army (see Magazine of American History, vol. i. p. 242), he thus speaks of Louisville and Bardstown, which he saw in 1786: "Louisville consists of fifty or sixty houses, a good deal scattered, chiefly log, some frame. Bardstown consists of fifty or sixty log houses, well laid out, and pretty well built, the capital of Nelson County, as Louisville is of Jefferson." The first Catholic emigrants from St. Mary's and Charles Counties, Maryland, had passed through these places, in 1785. The old cathedral at Bardstown, in the Roman Corinthian style, consecrated Aug. 8, 1819, and which is well preserved, was always much admired for its interior beauty. Its large and excellent bell was brought to the United States in 1821, by the illustrious Fr. Charles Nerinckx; on its passage through Baltimore, people thronged to see it, and hear its sweet, yet far reaching tones.

It was already stated that after our fathers left St. Mary's College, near Lebanon, Ky., for New York, in 1846, a number of the St. Mary's pupils entered St. Joseph's College; of those who were under our fathers' tuition in one or both of these colleges, and who have risen to distinction, may be named, Hon. A. H. Garland, Attorney General during Cleveland's first administration, with the Assistant Attorney General, Zach Montgomery; and also, Theodore O'Hara, author of the well known elegy, "The Bivouac of the Dead," a composition, which, as is believed, will not be forgotten.

St. Joseph's College is now, and it has been for several years, an orphan asylum; the buildings are going to ruin. St. Mary's College, in the hands of the Resurrectionist fathers is doing well as a college; in recent years those fathers have greatly improved and beautified its premises, and added to its buildings.

Our college in Louisville was finally abandoned in 1858, and ten years later St. Joseph's College, Bardstown, with its



ST. JOSEPH'S COLLEGE, BARDSTOWN, in 1861

appurtenances was made over to the Bishop of Louisville. Whether these transactions were a loss or a gain, they took place by a permission of Divine Providence; and this suggests that the occurrences should be accepted as from God's hands.

The account of St. Joseph's College during the period subsequent to the last annual exhibition, on June 3, 1861, till it was finally given up in 1868, is kindly furnished by Father Thomas Miles, who remained during some of those vacant years at St. Joseph's. His sketch of the place for these years of its history, is here subjoined.

WALTER H. HILL, S. J.

ST. JOSEPH'S COLLEGE FROM 1861 TO 1868.

By Rev. Thomas Miles, S. J.

In April 1861 the war fever broke out amongst the boys of old St. Joseph's, a great majority of whom were Southerners. They became day by day more restless, so that the college authorities wisely concluded to set the day of the annual exhibition forward, in order to give these Southern students time to reach their respective homes before the closing of the military lines. The exhibition was accordingly held on June 3d.

The leave-taking between the students and their teachers was remarkably affectionate. Young men even were seen to weep in parting from their professors, and from the old college home. In fact, the mutual affection as between students and officials had, from the time of our taking the college in 1848 up to its dissolution, been noticed to be steadily on the increase year after year. On one occasion, it is remembered a band of these boys could with difficulty be restrained from rushing out of the college bounds to inflict merited chastisement on a bully of the town who had offered an unprovoked insult to one of the prefects. After the last exhibition only a few boys were left to spend the vacation at the college; and when classes reopened in the following September only some thirty or forty students presented themselves. About Christmas, as the war clouds had grown darker and more threatening, it was thought advisable to break up, and send the boys then in the college either to their homes in the South or to St. Louis. It was easy enough to dispose of those destined for St. Louis, but some were called home to the South; and to see these safely across the lines which were more strictly guarded every day,

here was the difficulty! The task of piloting them across the lines was entrusted to one Mr. Ashton, who was acting as assistant book-keeper and agent at the time. He proved equal to the trust, and securely landed his charge across the lines and into their several homes. The old college was now emptied of all its students and the greater part of its faculty. Of the latter only Father Verdin with some three or four fathers remained. About as many brothers were in charge of the domestic affairs.

Good Father Verdin was the superior; left as such by the absence of Father Thomas O'Neil, who had gone to Frederick, Maryland, to make his tertianship, and though a man of remarkable tact and ready expedient, he found himself oftentimes hard put to it to steer clear between the contending parties; for the college and town came under the rule alternately of first one army and then of the other; and so there was need of very skillful trimming. The good father, however, always rose to the occasion, and the little community all the while, was as regular and as peaceful as in times of the greatest tranquility. In the midst of war they were in peace. Father Verdin used to sing, though it must be owned with a not very musical voice, the song entitled "Gay and Happy," the refrain of which was often repeated:—

"Let the wide world wag as it will
We will be gay and happy still."

In the October of 1861, the reality of war broke upon the citizens of the town and the little community at the college. The first soldiers to make their appearance landed from the train and marched —a full regiment —through the streets, and went into camp on the edge of the town. Great was the excitement. Father Verdin called together his consultors hurriedly, and they debated the question as to whether they should let the soldiers have any part of the buildings for hospital purposes. Whatever may have been determined by the consultors, it would appear that the officer in command had already settled the question in his own mind. He politely informed Father Verdin that the government would take charge of the buildings and he at once fixed the rent.

Thus the old college was forthwith turned over to the military for hospital purposes. The original community apartments, however, were retained by our members free from intrusion. The sick soldiers for the most part backwoodsmen from the Western States, were very ignorant of Catholics and their religion, and they viewed priests espec-

ially with suspicion. Their religion seemed to consist in hating Catholics. One honest fellow amongst them, the steward of the hospital, and a regular commissioned Methodist class leader, acknowledged that at first, he thought the fathers a sort of preternatural beings, and always approached them with somewhat of dread; but seeing how cheerful they were in their recreations, it began to dawn upon him that they were much like human beings after all, and so he made bold to cultivate their acquaintance, becoming very friendly. In time, the last vestige of his prejudice wearing away, he became as fervent a Catholic as he had before been a fervent Methodist. His sincerity was afterwards put to the test; for, when he went home on a visit, as he himself related, all his old friends and acquaintances —even relatives—he found had outlawed him; but this seemed only to confirm him in his new faith.

During the stay of the sick soldiers in the hospital much good was done through the instrumentality of a pious and zealous Catholic lady, a certain Mrs. Hays. The patients, for the most part, knew nothing of religion, except to hate Catholics for theirs. The very sight of a priest was to them revolting. So Father Verdin instructed the good lady what to do in cases of urgency. Daily, and all through the days, her presence gladdened the different wards. She was looked upon as a messenger of comfort and peace. She would in her winning way, go to the bed side of the dying soldier, warn him of the danger of his case and impress him with the necessity of doing something for his soul's welfare hereafter. How often did she get for answer, "I wish to die in the religion which you profess; do all you can for my poor soul!" How many this good lady baptized and sent to heaven will be revealed only on the last day.

In the fall of 1862, the Southern army under Gen. Bragg was hotly pursued through Kentucky by the Northern army under General Buell. The former was far enough ahead of the latter in the chase to allow of a two weeks rest for the Southerners in Bardstown. And what a two weeks these were for those of Ours who still remained at the old college! Daily, almost hourly, old students of different Jesuit colleges came in. Father Verdin's room was the rendezvous, and here all met as brothers, although some might never before have met, they seemed to regard one another as children of the same parents, and the good father took pains to show them that our care of them still followed them. He heard the confessions of the majority of them, if not of all. He would take no excuse from any. "Kneel

down my boy," he would say, "I will make it easy for you. All you have to do will be to answer "yes" or "no" to the questions I will put you. I will make your confession for you." Amongst these penitents was Gen. Sterling A. Wood of Alabama and fortunately for him, as he was killed a few days afterwards in the severe battle of Perryville.

One evening late, word was brought to Father Verdin, "there are two of your old students over in such a camp very sick, and unless you take them in, they must certainly die." "Bring them here," was the prompt answer, "We will take care of them, cost what it may." They were accordingly brought in, lodged in the infirmary and tenderly nursed until they recovered. One was a St. Louis boy, the other was from New Orleans.

The war coming to a close, the dormitories and halls of the old college were again deserted. Some few of Ours were left to attend to the congregation and look after the property. Father Schultz replaced Father Verdin, and remained in charge till late in 1868, when the doors of this favorite and beloved old institution were closed as a house of the Society. After the suspension many and many a boy, unaware of the change wrought in the place by the war, and thinking that classes were still open, drove up to the front gate only to be turned back!

CAMPION HALL, OXFORD.

The following account of the establishment of a Hall at Oxford to enable our students to follow the University courses, has been kindly prepared for our readers by Father Richard F. Clarke, S. J., formerly editor of the "Month," under whose direction the Hall was opened and is at present taking its place among the institutions of the University. We are confident that all our readers will unite with us in expressing our gratitude to Father Clarke for this timely contribution to the LETTERS, *in making known to us the successful development of a scheme which has excited so much interest and is of so great moment to the Society.*—Ed. W. L.

Among the many hardships which Catholics have had to suffer for their religion during the last three hundred years in England, exclusion from the English Universities is one that is far more serious than appears at first sight. Residence at Oxford and Cambridge means a great deal more than the acquisition of the amount of knowledge necessary for the Degree of B. A. It means a regular course of intellectual and moral discipline: it means a social training such as can scarcely be had elsewhere: it means the acquisition of a large circle of friends and acquaintances, whose society will be a resource and a pleasure all through one's life.

The Universities have taken the lead in almost every intellectual movement that has arisen in England; they are a sort of nucleus and centre of English culture, and whatever affects them affects the whole of English society. To be excluded from them involves a loss of prestige, which is accounted for by the impossibility of obtaining an equally good education elsewhere within the three kingdoms. No rival institutions have ever succeeded in establishing themselves on the same footing. The inalienable traditions that Oxford and Cambridge have been accumulating from their first institution can never be replaced by any modern system invented to supplant or supplement them.

The grievance of Catholics has been the more keenly felt from the fact that to us the Universities really belong, with the exception of two or three colleges at each University and those for the most part of a type inferior to the rest, they are essentially Catholic foundations established and

endowed by Catholics. Catholic in their statutes. Catholic in their spirit. Catholic in their very buildings and material adornment. In the centre of the Quadrangle of Corpus the Pelican carved on stone reminds the visitor that the College was founded in honor of the Blessed Sacrament; on the walls of New College within and without, our Lady appears with the Founder kneeling at her feet. Over the gateway of All Souls the Holy Souls still appeal for the prayers of which they have been robbed ever since the Reformation. At both Universities customs still linger which have been handed down from Catholic times.

We cannot therefore wonder that ever since the days of emancipation, English Catholics have been looking to the Universities as the proper home for the education of Catholic youth. For a long time they have had to look and long in vain. The Penal regulations lingered on long after they had been abolished elsewhere. The assent to the thirty-nine Articles was required of all who matriculated until about forty years ago. It was not until fifteen years later that the prizes of the University were thrown open to those who were not Anglicans, and Catholics are still excluded from Divinity Degrees. Even after the abolition of the more serious restrictions, we had to stand aloof from the Universities. There was a strong opposition on the part of some of the English Bishops to the frequentation of Protestant seats of learning, and the leader in this was one who in addition to his being Archbishop and subsequently Cardinal carried additional weight from the fact that he was himself an Oxford man, having been a scholar of Balliol and Fellow of Merton. It was therefore only natural that the other Bishops should follow his lead and that Rome should act on his representation of the case and strongly discourage (though it never forbid) the presence of young Catholics at the Universities. This state of things continued up to the death of Cardinal Manning; but during the last twenty years there has been in spite of all his efforts a steady stream of Catholics who have either obtained the sanction of their Bishop in England or elsewhere, or have taken French leave for themselves, and have resided and taken their Degree at one or other of the Universities.

Soon after Cardinal Vaughan succeeded to the Archbishopric of Westminster the question was re-opened. Of course it was referred to Rome and of course there was considerable opposition on the part of some of the Bishops, but the end of it all was that henceforward the frequentation of the Universities was to be tolerated (not sanctioned) on condition of those who were sent there being sufficiently

instructed in their religion beforehand and also of their assisting regularly at Lectures on Philosophy, History and Religion, to be given by a Lecturer specially appointed by the Bishops. The Lectures were to be given with such fulness as may preserve the minds of the young men from the dangers of false doctrine. The students are to be bound by all means to be assiduous at their attendance at these Lectures, "Has prælectiones assidui frequentare omnino teneantur," a clause which was interpreted by one of the opposing Bishops to mean that it is at present binding *sub gravi.* Whether that is so, we leave to the wisdom of our theological readers, at all events it indicates on the part of the Holy See and of the English Bishops a determination to insist so far as they can on the fulfilment of the conditions they have imposed.

This modified permission of Residence has not at present made any perceptible difference in the number of lay students scattered over the two Universities. At Oxford there are about thirty, at Cambridge not quite so many. But one important effect it has produced already. It has thrown open Oxford and Cambridge to clerical students and there has been no delay in taking advantage of the newly won liberty. St. Edmund's College, Ware, has started a House at Cambridge and the Benedictines of Downside have also a small community there. At Oxford the Duke of Norfolk has bought for over £20,000 four acres of land with a substantial building (hitherto Racquet and Tennis Courts) upon it; while last of all, but not of least importance to us, a House of the Society has been opened in connection with the University under the title of "Campion Hall." Not that the official name is Campion Hall. For that a process would have been necessary which would have involved considerable delay and was at first impossible. The new hall is technically named after its superior and is called "Clarke's Hall." It was established in accordance with a statute passed some twenty years ago by which Private Halls, bearing the name of the M. A. who is their Head, could be opened with the consent of the Hebdomadal Council of the University. This consent was duly obtained last April, and in September the Hall was opened at 40 St. Giles, an oldfashioned house, more comfortable within than showy without. On Sep. 8 it was taken possession of by its future occupier and on the following day (Feast of St. Peter Claver) Mass was said there for the first time in presence of a little congregation of Oxford Catholics. The following day the scholastics arrived, four in number, men who had just completed their course of Philosophy, and who were to form the first com-

munity, chosen as the best men of their year at Stonyhurst. At the beginning of the October Term they were duly matriculated. A curious question arose on the occasion of their matriculation. The ordinary fee payable on this occasion to the University is £2 10s. but there exists a statute which enacts that in the case of a "Bibliclericus vel Serviens, sive scholaris qui accipit cibum et tutelam gratis" the fee is to be only 10s. A claim was made in behalf of our scholastics that they came under this latter head and it was allowed by the Vice-Chancellor. But the Curators of the University chest objected on the ground that the statute never contemplated that all the members of any College or Hall should be exempted and that the case in question resembled that of men paid for by a Benefactor, who would have been subject to the usual payment of £2 10s. The question was referred to the standing Council of the University who gave it in favor of the new Hall, always supposing that its Head was *bound* to take his men gratis. Of course this was the case and for all future time we shall enjoy the privilege of poverty.

During the month previous to the opening of Term our scholastics at Campion Hall were in the hands of an excellent Tutor, himself a convert Parson, and he continued to assist them all through the Term. But when once the regular lectures commenced, they attended various courses given by Professors and Tutors of the University, including Lectures on Demosthenes, Homer, Horace, Virgil, Aristotle's Poetics, etc. The choice of Lecturers was made with great care, so as to obtain for them the best teaching that Oxford can supply. One of the most useful of these courses was one on Unseen translation from Latin and Greek. At each lecture one or two pieces are set to the students who make a translation of them on the spot and give them to the Professor. He looks over them before the next Lecture, corrects mistakes and marks them with a graduated scale of excellence varying from

α + to γ —, with α, α —, β +, β, β —, γ +, γ.

coming between the best and the worst beneath which was nothing further except the fatal N. S. (non satis). At the following Lecture he returns them reading out two or three of the best by way of encouragement. Our men did fairly well on the whole and one or two of their translations were occasionally read out. Most of the Lecturers set papers from time to time on the portions of the authors on which they had been lecturing and in this way our scholastics were able to find out their deficiencies as compared with the best man from the Protestant Public Schools. The results were sometimes not very complimentary to our own standard of

classical scholarship, but this had been anticipated and was one of the reasons of their being sent to Oxford. The long connection with the miserable London Matriculation, which had rendered it necessary to starve the higher branches of scholarship for the sake of cramming up a superficial knowledge of a dozen different subjects, had long been lowering our standard and our Prefects of Studies and Masters had been plainly conscious of the deteriorating influence, though it was impossible to throw off our chains till now.

There seems little doubt that, though at first we may have one or two humbling disappointments, our men will in time take high places in the Honour lists of Oxford, and with God's help, the sons of St. Ignatius will keep up their ancient prestige and maintain the reputation of the Society before the world.

In the matter of the general social life of Oxford we are of course in a somewhat isolated position. Life at the University has a wonderful effect on those who came often raw and unformed from home or school. Our men have already had the training of the noviceship which supplies in a higher and nobler form, the effects of the general cultivation of Oxford. So we can dispense with what is so useful to laymen. Still we do not altogether stand aloof from our fellow students, and entertain the young Catholic Undergraduates from time to time. Occasionally a Don pays us a visit and dines with us unceremoniously in friendly fashion, being not a little surprised, and we will hope edified, by our custom of reading during dinner and by our visit to the Blessed Sacrament afterwards. Altogether we have met with most kind and friendly actions from the University authorities.

Our amusements are rather a difficulty, walks about Oxford become tedious. We boat pretty regularly "servata semper modestia religiosa." Football is out of the question. Whether bicycles will be permitted, is a moot point which is still among the possibilities of the future. As our numbers increase we shall find it more easy to find suitable recreations, but at present the juniors among the community have to watch with mingled interest and regret the manly games in which it is impossible for them to take part. But we are a very happy little family and have every reason to be grateful to Almighty God for the blessing that has attended the first term at Campion Hall.

Our prospects in the future and the new House to which we hope to remove next summer will perhaps form the topic of a future contribution to the WOODSTOCK LETTERS.

R. F. CLARKE, S. J.

FATHER ISIDORE DAUBRESSE.

A SKETCH.

There is a good deal of picturesqueness about the early life of Father Daubresse. When the battle of Waterloo was being fought he was a bit of lad watching the flying squadrons hurrying through his native town of Vervick to take part in the great struggle which was to determine the fate of the world. He could scarcely have known what it was all about for he was born only in 1810—a few years before.

Vervick lies on the dividing line between Belgium and France, and Fr. Daubresse was not born on the French side. He was not as is commonly supposed a Frenchman, geographically. His father was evidently a scholar for from him Isidore got his first lessons in Latin. When later on an older son became a priest and was settled in a Cure at Acre, the priest's house naturally became the boy's school. He was in the Petit Seminaire of Cambrai at fifteen, and with him was the future orator of Notre Dame, Père Felix. They were fast friends in school and Felix entered the Society chiefly through the influence of young Daubresse. But the Society counted for little then. It had recently been reestablished but even the seminarian had never heard of it. When later on he read the lives of Sts. Stanislaus and Aloysius, a desire to be like them naturally provoked the inquiry if the order they belonged to still existed. No one seemed to know; and when he talked about his wish to join it, he was told to wait. The thought pursued him through the Grand Seminary and when he was made subdeacon his confessor told him to find some Jesuits and talk the matter over with them. There were two or three of them at Amiens, but he didn't dare to tell the Superior of the Seminary what he proposed to do in the few days vacation he had succeeded in obtaining. Vervick lay on the road to Amiens, it seems, but he passed his father's house and saw no one. At Amiens the first Jesuit he met was the famous Fr. Guidée. Two or three of the fathers were living in a private house and doing what they could in the different churches of the city. They kept him with them

for some days and he was received into the Society; but there was no novitiate in Belgium nor France, and as other people had done they also told him to wait. Back he went to the Seminary, but what he had gone to Amiens for had leaked out meantime, and on his arrival he was very unceremoniously dismissed. He appealed to the Archbishop but without avail. Thus he was out of the Seminary with his vow of subdeaconship upon him and not in the novitiate and with no knowledge of when he could go. There must have been a storm at home also for he did not return there. So a good-hearted Canon of Cambrai gave him shelter, but with the purpose of inducing him to become a Sulpician,—the Canon having a desire to go off that way himself. It was a good test of vocation, but Fr. Daubresse wasn't a man easily moved when he had once made up his mind.

At last a novitiate was opened in Switzerland at Brieg, and he and seven others entered. Among the seven were Fr. De Ponlevoy and our own Henri Du Ranquet, whose name has been an invocation for half a century about the prisons and hospitals of New York. Brieg didn't last long and soon he was travelling afoot over the mountains to Meylen for his 2d year novitiate. Friburg saw him next year, and then Vals which was opened in 1834. Here Fr. Boulanger, who was afterwards Superior in New York, was rector. This is his personal recollection, but it appears from the catalogue that he was at Annecy in 1836 for his 2d year theology. In those uneasy times one couldn't stay long anywhere, so off he went again to St. Acheul to continue his theology. Here I think I heard him say he made the Public Act.

In 1839 he was professor of philosophy in Brugelette, a college founded on Belgian soil, like Canterbury later in England, for French students who could get no education at home. Among his pupils at Brugelette was De Bengy the Martyr of the Commnne. It must have been a delightful memory for the old man in after years to recall the fact that he was the professor and friend of a man who had died for the faith. Next year he went to Vals to teach canon law and then went to Laval for theology and holy Scripture. In 1846 he made his tertianship under Fr. Fouillot and was socius of the master of novices. While he was there Olivaint entered—another with the halo of martyrdom around him.

By this time the revolution was coming on apace and Fr. Daubresse was one of the first to be sent to America. For seventeen years after that he was at Fordham. There

were great men in Fordham then, and the tradition has continued. Archbishop Hughes was founding his seminary. The future Cardinal McCloskey was with him; Bailey, afterwards archbishop of Baltimore was there and Rosecrans, Preston, and others. Fr. Maldonado was professor of dogma and Daubresse of moral, and great as Maldonado was, Daubresse was always preferred. He was always the adviser and theologian of the Archbishop, as he was later of the Cardinal, adding also the office of confessor. He was all that also to the present incumbent, Archbishop Corrigan. He was the Cardinal's theologian at the Council of Baltimore and for many years presided over the diocesan Cases of Conscience. When the seminary was removed to Troy he taught philosophy for a short time to the students of the college, but after that, for many years, was a conspicuous figure at St. Francis Xavier's, New York. His fixed and resolute face, indicating a fair amount of irascibility which was however under perfect control; his locks grizzled a bit with age, his composed and measured pace, his polished and courteous demeanor, his serious but amiable manner of speech, and his admittedly deep and varied learning, drew great crowds to him for advice in matters of conscience. In his old age when his exterior occupations were naturally fewer, his confessions ran up beyond 20,000 a year. He was an oracle for the religious communities, and of course was constantly in demand for ecclesiastical retreats all over the eastern section of the country. He was for a short time master of novices in Canada and came with the first colony to found West Park. It was a heavy blow to him later when West Park was given up, but he held his peace. Until the extreme feebleness of old age came upon him he never after left New York. He never missed an exercise of the community, never a sermon in the church, and never failed to tell the preacher what he thought of his discourse. His venerable age and great learning entitled him to that liberty and no one disputed it. When his eyesight began to fail, the fine old man was seen with his magnifying glass laboring two or three hours over his office. His hearing gave way with his advancing age, but it was very remarkable how any theological subject seemed to reach and arouse him, although quite deaf to ordinary topics. It was the old war horse starting up at the familiar bugle call.

At last it was thought better to send him to the novitiate for the short time that remained; for he was becoming a child again and there was danger of bodily injury in a busy place like New York. It was a shock to his love of poverty

to find himself in the luxury of a Pullman on his way to Frederick, but he yielded when he was told it was the wish of superiors. Of course he was received with every demonstration of reverence by the novices, for his great name had gone before him. His entrance in the house was a great lesson for them. He had been unavoidably fasting the greater part of the day, but he made little account of it, and when the bell for litanies rang as he was about to sit down to table the tottering old man made an attempt to go to the chapel. In the novitiate he declined slowly, delighting the novices by everything he said and did, himself renewing the memories of Brieg and Meylen in the fervor of Frederick.

He expired quietly and without a struggle on the 17th of August, 1895.

"Our Lady was good to dear Fr. Daubresse," wrote the Archbishop of New York," in calling him to his reward during the octave. His long life was a series of virtuous actions, and now the *merces magna nimis* is eternal. I am deeply grateful," he added, "for the many favors I have received from him."

So passed away a life of unusual serenity both in itself and its relations to others; one whose calm surface reflecting as it always did the beauty of religious observance was rarely disturbed by even a ripple of worldly or human trouble, no matter what storms might rage in its depths; a life profound in its spirituality and singularly simple in its aim; far reaching in its influence upon the greatest men of the Church in America, and cherished by multitudes of spiritual children with a reverence and love like that accorded to a saint. He was one of the last of the founders of the Mission of New York,—a generation of learned, refined, and courtly French gentlemen who carried their exquisite manners into the priesthood, and who adding human graciousness to a holy life, left a deep impression on the generation that delighted in their ministrations, and who will ever be regarded by priests and people alike as rare and most worthy ambassadors of the Son of God.—R. I. P.

FATHER HAGEN'S SCIENTIFIC MISSION TO EUROPE.

A Letter from Father Hagen to the Editor.

GEORGETOWN COLLEGE,
Jan. 6, 1897.

REV. AND DEAR FATHER IN CHRIST,
P. C.

TO VALKENBURG.—On Saturday, August 1, 1896, accompanied by Mr. Hisgen [1] I left New York on the Dutch steamer "Amsterdam." It was 9 o'clock in the morning, and the bright sunshine gave us a good view of New York harbor, and of the United States ironclads just outside of it. The steamer was small but very steady. Frequent fog and rain made the journey rather lonesome, and the passengers, about forty in number, soon became acquainted with each other. They showed no hesitancy in answering my questions on their religious belief, even the two clergymen on board. The men, on the whole, thought there was probably a Creator, but were not clear about the divinity of Christ. Still they called themselves Methodists, Presbyterians, etc., according to the denomination to which they were told at home they belonged. On the first Sunday the Anglican minister invited me to join him in the evening service to be held in the "saloon." "You say a few words," he said, "and I shall say something, and they will sing hymns, e. g., the "O Deus ego amo te" of St. Francis Xavier. My refusal did not seem to hurt him. Later I put many questions to him regarding his views on the "Last Supper," on his ordination, and so on. He called himself a priest, and said, he consecrated bread and wine, after which the faithful received our Lord *spiritually*. When I urged the question what it was that they received from his hand and swallowed, he answered, he never cared much for definitions, and did not follow those that go to the extreme. He knew our term transubstantiation, and probably reckoned it among the extreme expressions. The Dutch preacher, who belonged to the state church of Holland, which is a reformed Calvinism,

[1] Mr. Hisgen is a scholastic of the German Province who had been studying mathematics at Georgetown under Father Hagen.—Ed. LETTERS.

was better posted on definitions and declared, the Last Supper was and remained bread and wine, and formed only a memorial of our Lord.

The object of my journey was twofold. As your readers know, the German Province had bought a refractor of nine inches aperture from Mr. Sægmuller in Washington, and I was told to take it over and mount it myself in the new scholasticate at Valkenburg, Holland. My second object was to attend some scientific congresses of which I am a member, in order to set forth the plans we had been carrying out at the observatory of Georgetown University.

On landing in Rotterdam all we could get of the telescope through the custom house, before our train started, was the object glass, which we carried in a leather bag. Thus it became a standing joke in Valkenburg that we had lost the "tube" on the way. In a few days, however, the ministry of Holland by special grant declared the telescope and accessories, as destined for educational purposes, free of duty. The cupola, on the top of the building was finished when we arrived. A few improvements, regarding the shutter and turning machinery, were suggested to the lay brothers, and then I left for Germany.

Bonn.—In Bonn, where the charts of our "Atlas Stellarum Variabilium" are to be engraved and printed, my presence was necessary in order to get the first specimen chart ready for the astronomical congress. The hospital of St. John, conducted by the Borromean Sisters, gave me a suitable and religious home for nearly a week. Several visits to the astronomical observatory proved highly interesting and instructive. To see the small instrument with which the great Argelander made his charts of the heavens —one of the most important astronomical works of this century—is not only of historical interest, but a powerful lesson. The present director, Dr. Küstner, took great interest in the charts we are making at Georgetown, and many points of common interest were discussed.

Göttingen.—My next station was Göttingen, where I intended to return the visit which Prof. Klein had paid us at Georgetown College, and to see the observatory, so renowned by the labors of the famous Gauss. A most cordial welcome was extended to me at the Catholic hospital "Maria Hilf." The Sisters of Charity will always be happy to open their hospital to any Jesuit, for the benefit of having Mass in their own chapel or an occasional exhortation. Pastor Schrader is the only priest in the city, and able as he is it is impossible for him to supply the needs of his parish, of the soldiers in the garrison, of the students at the university,

and of the large hospital of the sisters. Never before did I realize so much what it means for the German Province of our Order to be expelled from its own territory. What a field of action here for a Jesuit among the soldiers, students and patients, and what an opportunity for our young men in the line of science! Professor Klein was very much pleased with my visit at his own house, and took me to the University building, to show me his lecture rooms and apparatus. His reading room for the mathematical students, which he has supplied with a select library, and where the students can consult one another and the professor, and where every one can have his own desk for the annual contribution of one dollar, is a model institution of its kind. The room adjoining is for mechanical and free hand-drawing. Prof. Klein showed me his various mathematical models, and the latest integrating machines, illustrating them by formulas on the black board. Thus, after many years I had again the privilege of receiving a "privatissimum" at the very source of learning. Prof. Klein endeavors to reconcile the two rather sharply distinct lines of study in the higher schools of Germany,—the technical and the abstract. He advocates the principle, that the engineer needs theoretical training, while the professor should know the practical application of his science.

The observatory is remarkable for combining an old history with modern progress. Pastor Schrader showed me the original observatory, founded in 1734 and located in a round tower of the ancient fortifications. There it was that Tobias Mayer constructed his selenographical chart, and his table of the lunar orbital motion. The new observatory lies outside the southern gateway of the town, where it was transferred in 1811. In the absence of the director an assistant showed us the old and new instruments. The first meridian circle ever made and mounted in Europe, old tubes, clocks, mural circle and other antiquated intruments, used by Gauss and his predecessors, are in a way more attractive than the new heliometer by Repsold.

BERLIN.—While a few days sufficed for these visits in Göttingen, much business awaited me in Berlin, which could hardly be done in a week. In the railway station of that city a gentleman, whose photograph I had seen before, looked sharply at me; we shook hands, while he called me by name, and I called him Herr Dames. It was the editor of the "Synopsis."[2] It was indeed a hearty first meeting

[2] Father Hagen refers to his "Synopsis der Hœhern Mathematik" published by Herr Dames of Berlin. An account of this work and of its importance to mathematicians will be found in the LETTERS Vol. xxiii; p. 127.—Ed. LETTERS.

after so many years of correspondence! A carriage brought us to St. Hedwig's hospital, where the Sisters of St. Borromeo gave me a hearty welcome. Like their sisters in Bonn they gave me a room of the first class—there are three classes —meals were brought to this room, and I said Mass in one of their chapels. I wonder if our first fathers were received and lodged in the same manner when they took abode in hospitals during their long journeys! As preparations were in progress for the fiftieth anniversary of the foundation of this institution, and guests of the highest nobility were expected in a week to attend its celebration, I hurried through my business in order to leave the room free for the occasion. There are over five thousand patients here, and more than half are non-Catholics. Ten years ago, or forty years after its foundation, the reception of the one hundred-thousandth patient was celebrated. It was a poor Protestant woman. There are always three or four hundred patients here who are not able to pay anything. These Catholic hospitals in university cities are without state support, and have to contend with the rich Protestant sister institutions, but usually enjoy the support and protection of the medical faculty of the university.

The royal library is open to the public, and far superior to the university library, which happened to be closed for repairs during my stay in the city. No card of admission is needed to the royal library, and the catalogue room is open to everyone. I looked over the list of works under the name of Leonard Euler, and found several of his publications, that I had not seen at Harvard, nor in Baltimore or Washington or Bonn. The books I desired were handed to me in the reading room in a short time, and many titles and citations could thus be corrected before the "Index Operum" of this great mathematician was printed.

The observatory at Berlin shares the disadvantages of all the old observatories in large cities. Although removed in 1833 from what is now almost the centre of the city to the end of the Charlotten Strasse, it is surrounded by buildings, and the instruments are in great part antiquated. The plan of removing the observatory again has been definitely abandoned, and the establishment will be devoted principally to the instruction of students of the university. The greatest historical interest attached to the equatorial by which Galle discovered the planet Neptune in 1846. The focal length of this instrument is large, as in all old telescopes, and the mounting heavy, although the aperture is only eight inches. Of interest to the American astronomer is the aversion of his European colleagues to the cylindrical chronograph

They use a kind of Morse's apparatus with long paper strips, punched by a pin. These strips can be read off as fast as our sheets, but fatigue the eye more, and have to be rolled up and are less accessible in case of revision. This apparatus is only half as expensive as our own, but one who is used to the American style will never use the cheaper one. The best and most valuable object in this observatory is the standard clock. In order to see it well I paid a visit to Dr. Battermann, who is in charge of it, and after a pleasant chat over a cup of coffee, we went over to the observatory on Sunday afternoon. Provided with lantern and taper we descended into a dark and narrow space between the equatorial pier and the surrounding wall. The clock hangs on the pier, and is covered by two mantles or cases, the outer of copper to protect the clock from radiant heat, the inner of glass to serve as a vacuum. There is an ingenious arrangement for measuring the amplitude of the pendulum, too technical to be described in this place. Dr. Battermann then showed me the records of the clock, its corrections and rates, and the theoretical discussions. Later I visited Mr. Tiede, the son of the maker of this clock, now himself an old man, to inquire about the terms for a similar clock for our new photographic transit instrument.

One afternoon was spent in visiting the astrophysical observatory at Potsdam, west of Berlin. Herr Dames was my companion, and a fast train brought us to the station in less than an hour. From there it is about a mile to the "Telegraphenberg," so called from its being a station of the old optic telegraph line from Berlin to Cologne. On the summit of this hill, south of the city of Potsdam and on the east bank of the River Havel, about 200 feet above its level, is the new government observatory. We passed through a huge iron gate into a park, and walking up and down hill took a general view of the principal building with its three cupolas, of the physical, chemical and photographic laboratories, and workshops. Along the gentle northeast slope are three dwelling houses. The director's house was the only place in my journey where my card was returned with the answer "engaged." This was rather lucky, because at the next house we were received most cordially by Dr. Müller, with whom I had been in correspondence long before. He showed us through the whole establishment, and gave us most interesting information. This observatory is quite unique in Germany. First it is not attached to any university, and yet is a government institution. The astronomers draw their salaries not as professors but as observers. Then the establishment is devoted to astrophysics, with the

exclusion of the determination of positions. In vain do you look here for transit instruments or meridian circles; but there are equatorials, spectroscopes, heliographs, photographic and photometric apparatus. There are no antiquated instruments or old buildings because the foundation dates back only seventeen years. My attention was especially attracted by the spectrographic equatorial with which the motion of the stars in the line of sight was determined, and by the small equatorial which served for the photometric survey of the northern hemisphere. The architecture of the buildings is in harmony with the beautiful park, and the mechanical part of the revolving domes and of the mountings of the instruments is perfect. The inside of each of the rooms is a model of neatness and tasteful arrangement.

From the roof of the main building you have a grand view over the city of Potsdam and the river Havel, and the well cultivated land, as far as Berlin. The observatory is surrounded by a tract of woods which forms a desirable protection against terrestrial radiation, and serves as a condenser of atmospheric humidity. This and the adjacent tract of land are the property of the Crown, and thus unobstructed possession for all time is secured for the observatory reservations, now amounting to nearly forty-two acres. In the same royal park and adjoining the astophysical observatory is another government establishment, the Geodetic Institute. Besides the main building, which consists of dwellings and computing rooms, there is a number of structures, singularly shaped — conical, cylindrical or square— and coated with corrugated iron. In their white paint they contrast beautifully with the surrounding lawns. The porter was not much impressed with my card, but my American titles, which I mentioned and which he tried to repeat, soon set him in motion. He brought us to Dr. Schnauder, who is in charge of the latitude observations, and who spent much time in showing us the two zenith telescopes—the visual and the photographic—and their open and well ventilated shelters.

There was no time for me in Berlin to enter the Hedwig's Kirche celebrated for its architecture, the arsenal with its collections of arms and trophies of war, the old and new museum, the royal palace, the exchange, the Thiergarten,— all places which I passed many times on my scientific errands. I never missed, however, to cast a curious glance on the big cannon from Mount Valerien, which is mounted in the open air.

At the industrial exposition near Berlin I found out where I might secure electrical apparatus for the new observatory

at Valkenburg. From one firm I obtained an electric light plant with accumulators, and from another the outfit of a switch-board for clock-signals and chronograph.

LEIPZIG.—Leipzig was my next station. Pastor Schmittmann had invited me cordially, and I arrived late at his residence in a pouring rain, together with the letter carrier that brought him the news of my arrival. He lodged me in the bishop's room for the night, and next day brought me in a carriage to the church of St. Laurence, which belongs to a charitable institution conducted by the gray nuns. It will soon become a parish church, as that of Pastor Schmittmann, the only Catholic parish at present, is rapidly increasing. The institution bears the name St. Vincentius-Stift, and is situated on the outskirts of the city, near the suburb Reudnitz, where the socialist Bebel holds his meetings since he is forbidden to convoke them in the city. From St. Laurence it is only half an hour's walk, on a beautiful chaussée to the "Napoleon-stone," a marble block on a slight elevation, with historical and biblical inscriptions referring to the great battle of 1813. On the opposite hills near the horizon stood the allied sovereigns, but the intermediate plane, now in high cultivation, does not convey the idea of a battle field.

St. Laurence institute is not an hospital; the sisters nurse the sick at their own homes. They have also a kitchen for the poor, where meals can be obtained three times a day at an absurdly low price. I could see hundreds of people leaving the dining room, men, women and children. There are three prices according to the quality of the food. A Catholic school for children of both sexes, some of them boarders, forms the principal part of the institution, and Chaplain Rothe governs it with a firm hand. The gray nuns are the only sisters now in Saxony, as their dress, though religious, does not draw attention, and their institute allows all kinds of works of corporal and spiritual mercy. The priests are approved and paid by the government, from the confiscated church property, but have to testify that they were never students of the Jesuits. For this reason I was not invited to help in the church. On the other hand, much as I had to ask information from policemen, no passport was ever requested from me during the whole journey, although I was dressed as an American priest, and hence must have appeared a stranger. I could only cast a passing glance on the town hall and market place, the book exchange, the supreme court of the German Empire and other scientific, commercial and historical monuments. In the university library I asked for the catalogue, and particularized the

name of Leonard Euler. The custos handed me a loose sheet from one of the catalogue-volumes. Armed as I was with my card catalogue for the new "Index" I declared that his library was rather poor in the Euler literature. He then seemed to realize with whom he had to deal, and brought me the full list of Euler's work, in which I found several not seen before. After copying the titles I went down to the reading room and asked for the books. Matters seem to go slow here, so I had time to drive to the distant residences of several professors of mathematics. They were all absent from the city. Coming back to the library I found the books ready and could make several corrections of titles before they were printed. This new "Index Operum Leonardi Euleri" was being printed in Altenburg, a sovereign city governed by the Protestant line of the royal house; I could reach it from Leipzig in an hour. The issue of the Index before the time of the mathematical congress could only be secured by my going there twice and correcting proof sheets in the printing office. The Catholic priest in the place was happy to extend his hospitality to the Jesuit during dinner.

The old observatory of Leipzig is like that of Göttingen, a tower of the ancient fortifications, called Pleissenburg, and is still preserved as the historical citadel. Here it was that the great Mœbius, more inclined to geometrical conceptions than to the observations of heavenly bodies, laid more than one corner stone of modern geometry. Observatories and fortifications, so different in their purpose, have passed through the same metamorphosis. Formerly it was thought the higher and more conspicuous, the better, whilst now a days the principle is: the lower and more solid, the better.

The new observatory is located in one of the suburbs and was founded in 1861, yet it looks more like an historical museum than a place for original research. In the absence of the director the mechanician showed me through the buildings, where the apparatus of the well known Zöllner are the objects of greatest interest. The director, whom I afterwards met at Bamberg, regretted that I fell into the hands of the mechanician, because, said he, "these people show and say more than is desirable." On leaving Leipzig, the good sisters and their chaplain gave me unmistakable signs that one of Ours will always be most welcome at their institution.

Bamberg and the Astronomical Congress. — On the train from Leipzig to Bamberg the increasing signs of piety in the fields and villages made the contrast between Protestant, or rather infidel, Saxony and Catholic Bavaria very

striking. At the station in Bamberg a Catholic porter offered me his services and brought me to Canon Dr. A. Lahner, a pupil of the Collegium Germanicum. On the way there he showed me the old Jesuit church, where I made a short visit, and where I felt quite at home with the pictures of our saints above the numerous altars. As I passed people in the streets I was saluted as a priest, though they must have wondered at the contrast between my American coat and the more dignified soutane of the numerous home clergy. The way led up hill through narrow and crooked streets past the cathedral and the ancient episcopal residence, now a royal palace, to the clerical quarter. The old houses with high roofs, surrounding walls and heavy gates, and especially the cathedral, erected by St. Heinrich and his virgin spouse St. Kunigunde, call the visitor's mind back to the middle ages. Dr. Lahner put two rooms at my disposal and was quite at home with the Jesuit.

In the evening there was an informal reception of the astronomical society at the Remeis observatory, so called after its founder, a citizen of Bamberg. My first meeting with a score of astronomers, with whom I had been acquainted by correspondence, was most pleasant and useful. Some of the oldest and leading members however were absent. When lunch was served by the director I absented myself in order not to delay my host. Next morning the scientists came from all parts of the town, and gathered in the "aula" of the old Jesuit Gymnasium. The seats were filled with visitors from the town, and especially with members of the clergy and from the seminary. On the stage were seated around a table the chairman, then Dr. Weiss, director of the Vienna observatory, with his assistants and secretaries. The governor of the district and the mayor of the town welcomed the scientists, the former by an enthusiastic eulogy on astronomy, the latter by a more humorous address; the morning session closed with a scientific lecture. The afternoon was partly devoted to business transactions of the society. On the street I had mentioned to one of the secretaries, that I had something to say about a star-atlas, and when it became known that the archbishop, Dr. Schork, would honor the meeting next morning by his presence, the suggestion was made privately that I should speak before his Grace, and it was accepted by the leading members. When I arrived at the gymnasium, a large carriage at the entrance reminded me that I was not any too early, but I had time enough to pay my respects to his Grace and kiss his ring. I could not present myself to him before, because he finished his retreat that very morning. The chairman

then called the meeting to order, thanked the Archbishop for the honor of his presence and announced, that, in deference to him and the governor, the scientific lectures would begin at once, and called the astronomer of Georgetown University on the stage. It was probably the first time for more than a hundred years that the voice of a Jesuit was heard from this stage. A copy of the charts in hand I exposed at full length the plan of an "Atlas Stellarum Variabilium" which we had been pursuing at Georgetown for the last five years, then expanded the method of observation employed for this purpose, and finally explained the various details on the charts themselves. For this purpose I asked one of the secretaries to distribute some twenty specimen copies which I had secured from the printing office at Bonn. Before closing I invited criticism and suggestions, and when I descended, the governor started a lively applause which found universal response. The plan and progress of the work was a great surprise to the assembly, because we had never made public mention of it before. Several astronomers, who work in similar lines, arose and expressed their satisfaction to see a great and long-felt need now supplied by the Georgetown College observatory. They were not prepared, however, to make any substantial suggestions, and one of them even made the motion that lectures like this should be announced beforehand, to give time for reflection. The high visitors then had to leave, but not before his Grace had shaken hands with me. In private conversation many of the members expressed their congratulations and asked for further information. At noon I visited the episcopal residence, and his Grace gave me a very cordial welcome, embracing me when I came and before I left. The meeting with other clergymen was just as pleasant. The vicar-general, like Dr. Lahner, is a pupil of the Germanicum. The Sunday preacher of the cathedral offered me all his time as mentor through the town, and the "Regens" of the seminary, became my friend. One of the canons spent a whole morning to show Dr. Pechüle of Kopenhagen and myself the cathedral, with its architecture, monuments and relics. To say Mass within these quaint walls, surrounded by a thoroughly Catholic population, and elevated by the correct and powerful singing of the school children, was indeed impressive and a source of great edification.

The banquets and social meetings of the society I preferred not to attend, although there I might have become better acquainted with the members. For the banquet given by the government on Friday the Archbishop gave dispensation from abstinence. At their last supper, which lasted

until late in the night, toasts were offered by the members in many modern languages, as German, French, English, Italian, Danish, Sweedish, Russian, Slavonian, Bohemian, Hungarian, to show the international character of the society. This meeting lasted from the 17th to the 19th of September, and two days later the scientific congress at Frankfort-on-the-Main opened to last from the 21st to the 26th of September.

THE FRANKFORT MATHEMATICAL CONGRESS.—On the train to Frankfort I at first had a compartment for myself, but it was soon filled with priests, on their way to the annual retreat in Würzburg. Among other things they mentioned a Jesuit who had lectured at the Astronomical Congress at Bamberg, and it was an agreeable surprise to them to make his acquaintance. The retreat was to be given by a Franciscan Father, as had been the one at Bamberg. It was the fear of the "Kulturkampf" that prevented them from calling a Jesuit for these retreats. It will give a pretty correct idea to say, that the severity of the Kulturkampf in the various states of the Empire was directly proportional to the smallness of the state. At the new central station of Frankfort—one of the most magnificent of the world—Herr Justizrath Fösser received me most cordially and brought me to his house, where I soon perceived that it was a house in which every Jesuit can feel at home. He gave me his own room, with a direct exit to the stairs, so I could go early in the mornings to say Mass in the chapel of the Franciscan Sisters, without disturbing anybody. On my desk stood the silver crucifix before which Monsignor Janssen had written his great historical work —"The History of the German People"—and above it hung the piicture of Pastor Münzenberg, the bosom friend and inspiring genius of Janssen. The loss of these great men left an irreparable vacancy in this family and in the hearts of all the Catholics at Frankfort. While there are several religious communities of women in the city, there is none of men. The field of work for our Society would be immense in this cosmopolitan place, not only in the line of preaching in the large cathedral, and of sodalities for students and merchants, but also in the intercourse with non-Catholics and visitors from foreign lands. I met a lady who had instructed over a hundred converts.

The city library gave me no additions to my Index of Euler's works, a point which I constantly kept fn view in all libraries. Streets and spires were richly decorated with flags in honor of the two thousand scientists and physicians, and the Empress Frederick, who were attending the meet-

ings. The mathematical section, is independent of the society, but generally meets with it, in order to facilitate scientific intercourse, and to have some sessions combined with the section for physics. The mathematicians were in session when I arrived, but the chairman, Prof. Klein, greeted me kindly from the stage. During the recesses I was introduced to many mathematicians with whom I had corresponded. There was hardly one present whose name had not been familiar to me, and they all showed pleasure in meeting the author of the "Synopsis." I left on the secretaries' table a paper announcing my intention to speak on a new "Index Operum Leonardi Euleri," and this paper was read by the chairman in the afternoon, with the remark that the speakers would follow each other in alphabetical order. Next morning, however, when the atttendance was full, the chairman, then Dr. Brill, changed the order, and, for international courtesy, as he said, called upon the gentleman from America to speak. After thanking him for the exceptional honor, and after handing the chairman the first copy of the Euler-Index to be passed around, I gave in substance the preface of that book, and at the close invited suggestions as to the edition of Euler's works. The spontaneous applause of the whole assembly was something unusual. Prof. Klein highly approved of the plan and said, the tendency of mathematicians now was to trace their science back to its early history, and for this reason not only Euler's works but those of his contemporaries also should be edited. Several other professors rose, expressed their satisfaction with the plan, and their admiration for the naive style of Euler, and finally made some suggestions regarding the new edition. Afterwards I was assured that talks like this, where they could hear and see something new, were much preferable to purely mathematical lectures. Some expressed their surprise that I spoke the German language without accent.

MUNICH.—In Frankfort, I also stayed away from all the social meetings, somewhat to my loss, as the time between the lectures was too short for making all desirable acquaintances. A compensation was given me on the train to Munich where I met two of the professors. We spent most of the time in the dining car, where we could discuss freely various scientific plans, and also the Constitutions of the Jesuit Order. One of these professors showed me at the polytechnical school in Munich his collection of mathematical models, the best in the world. Three long private lectures were needed to go through all of them, for which he

put me under heavy obligations. He himself brought me from the station to the Benedictine Abbey of St. Boniface, where I found a most cordial welcome. In my little cell I felt quite at home, and Pater Hugo, in the absence of Pater Odilo, did his best to make my stay in Munich pleasant and useful. He spent much of his time in showing me the principal churches and the state library. In the latter I found the librarians most obliging. They would go with me to find those titles of Euler's works that I had not seen elsewhere, and thus I was able to verify several of them in this rich library.

I spent an afternoon visiting the observatory in Bogenhausen; the director had been elected at Bamberg president of the astronomical society. This observatory has the advantage of a good location outside the city, and possesses a beautiful meridian circle by Repsold, the sister instrument of which I had seen in Bonn. In Munich I finally found a suitable clock for the observatory at Valkenburg, which I bought at once, and another with air-tight case for our observatory at Georgetown, which will be necessary for the new photographic transit instrument. These trips, together with some visits to professors and to the optical institute of Merz, took a whole week, and many times I passed the historical museum and the famous art galleries of paintings and statues without entering. I can assure those who think one has not seen Munich without seeing these art museums, that no where did I profit so much for my scientific purposes as in this city. The fact that our Society is excluded from a place like this, is indeed painful. St. Boniface with its grand Basilica, where I said Mass every day among a crowd of early pious visitors, and with its unfeigned hospitality, will ever be gratefully remembered by me. At this late season there was only one visitor beside me, and we had to take our places in the refectory one on each side of the Abbot.

Tyrol.—The train from Munich to Innsbruck allowed me a glance at the colossal statue "Bavaria" and on the plain, where the so called October feast was being celebrated. At Innsbruck I could finally alight in one of our own houses. The university library did not present anything new for my immediate purpose. Several of our fathers, engaged in scientific studies, and a professor of the university, who courteously returned my visit at the college, gave ample opportunity for useful discussions. It was indeed a delight to meet in this college the Superior of the Austrian Province, and the professors and regents of the theological

department, whose names are known on both sides of the Atlantic.

May I be allowed to mention in this place a non-scientific excursion from Innsbruck to Brixen, which gave me an opportunity to put the fourth commandment of God in practice. The train carried me over the Brenner-pass to the southern slope of the Tyrolese alps, by many turns and tunnels, and gave me in the space of four hours a magnificent view of the snowy peaks and green ravines, and the poor villages and numerous chapels of the Tyrol. At the lonely station of Brixen there stood a priest with his old mother, waiting apparently for one of their own. They did not know the stranger with his white hair and foreign costume, whom they had not seen for twenty-one years. What will interest your readers, is the episcopal college, called "Vincentinum," the director of which, Dr. Spielmann, kindly solicited me to take my abode in this institution. This is a private Gymnasium, chartered by the government, the professors are secular priests and have passed the state examination, and the students, nearly three hundred in number, are as a rule all Catholics. In the faculty dining room, where the seat of honor was offered to me, I was welcomed with a cordiality which could not be surpassed even in a religious community. The prince-bishop has secured for his college the services of the Sisters of Charity, and indeed the cleanliness of the house and the quality of the food bear witness to the wisdom of his choice. A very instructive experience to me was the electric light plant which belongs to the college and is fed by water power. The change of light in all the lamps at every turn of a switch, shows that private plants, with a small amount of surplus power, require accumulators to secure steadiness of light.

The gem of the college is the chapel, a church of its own but connected with the main building. The tasteful architecture, the stained windows, the numerous altars with their precious paintings and carvings, make it indeed a place of devotion. It was October and just before supper I was invited to the recital of the beads with the professors and students. When the officiating priest and his altar boys began the creed, my ears thrilled to these strong and harmonious Tyrolese voices. It sounded indeed like a heavenly chime from the sanctuary. Yet when the whole crowd joined in, it was like thunder rolling from the high vaults of the chapel. My ears had not recovered from the overpowering chant, when the sweet chime from the altar intoned the Gloria Patri. Thus the two choirs alternated in quick

and precise tempo, without unharmonious tones or abating strength to the end. The common morning prayer about a quarter past five o'clock was still more impressive. One of the prefects ascended the pulpit and directed the prayer,—a composition of passages from the scripture and the Breviary, something like one of the canonical hours. Parts were said by the prefect alone, others by the little and big boys alternately, others by all together. The responses were prompt, precise and firm, and all "tono recto," with a difference of an octave between the little and big boys. These Tyrolese students evidently take delight in using their sonorous voices to the best advantage. The last twenty-one years spent in England and America had made me almost forget what I had witnessed and taken part in myself in earlier years. The valley in which this little town is situated is surrounded by mountains as high as those around Innsbruck, but it is much wider and without that pressure which you feel while viewing the narrow but picturesque panorama from the roof of our college in that city.

The hour of departure had come, and the scenery of the Brenner-pass was enjoyed a second time. On my way back to Holland I passed by Feldkirch, where I greeted my Alma Mater, just on the Rector's day, which is always a family feast in this college. My stay was too short to see all the improvements of the last twenty years, especially the new play grounds on the other side of the Ill River, but it was long enough for me to be deeply impressed by the learned faculty, which as is well known has submitted to state examination.

Basel.—Without seeing the dear lake of Constanz, I alighted in Basel, the native place of Leonard Euler. Here I stayed over night in the Catholic hotel "Jura," the only night during my whole journey that I was not with friends; not because we have no friends in Basel, but my letter had not reached its destination, and it was dark when I arrived. Next morning I said Mass in St. Mary's church, and was cordially received at the residence of the Rev. Pastor and his chaplains. Vicar Meyer, a native of the city, was a welcome and kind mentor for the several inquiries I had to make about Euler. At the principal antiquarian bookstores I secured several valuable books on or by Euler, among them a reprint of a pamphlet, in which Euler defended divine revelation against the objections of the freethinkers, and which is not preserved in any library, not even at Berlin, where the pamphlet was printed. The reprint was made by a Protestant clergyman of Basel, named Hagenbach, from a manuscript copy of the original edition. There is a

French and an Italian translation of the treatise. Then we inquired at the courthouse and in the historical museum about various pictures of Euler that were printed in St. Petersburg, and about the house in which this great man was born. While it was amusing to me to hear my mentor repeat in the Swiss patois what I had told him in high German, the officials of these places wondered that a visitor from America should inquire about one of their citizens of whom they hardly knew the name. We obtained some information which will be valuable for a future biography. The armorial ensigns of the Euler family are exhibited in one of the windows of the historical museum, a secularized church, and show a running deer.

STRASSBURG.—Half a day was sufficient for all these scientific conquests in Basel, and an express train brought me in a few hours along the left shore of the Rhine to Strassburg. The old songs about Strassburg, the "wunderschöne Stadt," and the history of the last war gave this part of my journey an unusual interest. All alone in my compartment I could leisurely contemplate the fertile country with its many villages, and the rugged hills with their churches and ancient ruins. Approaching the city I watched the new fortifications on both sides of the track, and at the station I was reminded by the many uniforms that this is a military place.

I had been invited by Canon Guerber, superior of the Sisters of Charity, to take my abode in the hospital of All Saints. This institution, like the Catholic hospitals at Bonn, Göttingen and Berlin, owes its success in great measure to the medical faculty of the university, which attracts patients from all parts of the world. The chaplain of the hospital had the kindness to show me around the city. From the steps of the university library we noticed what appeared at first sight a procession of travelling agents, preceded by a military band. They were all well dressed, with hats, overcoats and valises of all modern styles. Without my companion's interpretation I would never have guessed that they were being escorted from the station to the barracks for their two years' service. So differently they looked from the recruits of old times, when well-to-do young men could buy a poor or wretched substitute. From the university buildings in the new part of the city we passed through an ancient street, which had suffered most from the siege during the last war, and which yet shows its effects in some bomb shells that are preserved in the walls. We arrived at last at the beautiful "Münster." As we entered, the Swiss guard was just walking towards the famous clock with two

English ladies, and although remaining outside the railing, I could see and hear all that he explained to them in English. There are too many details in this clock, which covers a whole wall like a large side altar, to be noticed by a stranger without a guide, and I felt obliged to these ladies when they put some silver pieces into the hand of the guard. This is the third clock of the kind in this cathedral, while the pieces of the first one are preserved in the museum.

The new library is well provided with the works of Euler, but could not furnish me anything I had not found elsewhere. The director of the observatory, whom I had met at the Congress, was exceedingly obliging and spent a great deal of time in showing me the buildings and instruments. As the observatory was founded only after the war, it has all the advantages of modern improvements, and besides has its instruments all from the best makers.

Bonn.—On my way back to Holland I had to stop again in Bonn, to tell the engraver and printer of the star-charts what suggestions the astronomers had made at Bamberg, and at the same time to fulfil a solemn promise by lodging with a professor of the university. Sitting up late after supper we had a good opportunity of speaking on religion. Their little child was sent to bed, and the parents seemed as anxious to know my views as I was to know theirs. The latter are told in a few words. The professor did not believe in a Creator, and his wife was not sure that Christ is God. After explaining the foundations of faith I had to answer many questions regarding the most trivial objections. They both admitted the logical consistency of the Catholic religion and acknowledged they had never seen it in this light. Before leaving I made them promise to read Father de Hammerstein's "Edgar," which they now have. The Catholic servants of the house would not believe that a priest could be a guest of this family, and one of them suspected me to be one of the "Old-Catholics."

Valkenburg.—When I came back to Valkenburg, the electrical supplies had arrived from Berlin, and it took two weeks more to mount and adjust all the instruments and make the connections with the switch-board in the clock-room below the dome. The observing chair was made by our carpenter, after the device of Professor Hough of Chicago, and is admired for its efficiency and simplicity.

Before leaving I had the consolation of visiting our Lady of Kevelaar, and saying Mass at her shrine, which dates back to ancient times. All Saints' day was to be the last term for the yearly season of pilgrimages, and our fathers had been asked to send as many confessors as they could

spare, also the Franciscans and Dominicans. The number of pilgrims amounts to nearly half a million every year, ninety per cent of them being men. For this closing feast many extra trains poured thousands of them into the town, besides the processions that came on foot from distant parishes, with their banners and pastors. On the streets you could hear groups of men reciting the rosary and singing pious hymns. In the midst of these crowds I saw only one policeman, and he had apparently nothing to do. The pastor has full control over the masses and over the houses where they are lodged. Business is not much increased by these pilgrims, as many of them carry their food with them, and stay only to receive the sacraments. In such a place it is indeed worth while spending a whole day in the confessional. The priests were lodged in an ancient monastery belonging to the parish, and at five o'clock A. M., the large bell called all, priests and penitents, to the confessional. Heaven alone counted the invisible miracles which were wrought by the Blessed Virgin Mary during these days, and happy were the confessors that had the privilege of witnessing them!

The hour for departure arrived, and I had to leave so many old friends whom I had not seen for sixteen or twenty years, and many of whom I may never see again. My way was by Louvain, where I admired the little observatory, which had been established by the late Father Perry in the college of our fathers, and which would have been an excellent model for the dome in Valkenburg, which requires too great an effort to revolve; but it was too late for me to remedy this defect, because its construction was finished when I arrived.

PARIS.—Before taking the steamer in Antwerp I paid a visit to Paris, but I had only four days to stay in this world of its own. I took my abode at the parish in Rue Lafayette, where Father Nix lavished upon me his well known charity. Of course I visited our fathers in all the other houses. One of the greatest attractions to me was the studio of Père Sommervogel, with its innumerable pigeon holes, and bundles of cards, all in apple pie order. The composition of the "Index" to Euler's works had matured in me the plan of a similar Index to the publications of our own Society in the line of natural sciences. Father Sommervogel not only approved but highly encouraged the plan, and offered all his resources for this purpose. His charity cannot be surpassed.

The National library at Paris was the only one which did not give me satisfaction. I did not mind the written permit

which I needed to obtain admission, nor the library police in uniform, although I had not encountered these formalities elsewhere. When I expressed my desire to see the catalogue to search for the Euler literature, I was told: "Il faut demander les livres." So without knowing what they had, I wrote four titles from memory on as many sheets, and waited patiently at my desk, watching the many silent readers around me. After half an hour I went back to the librarian, and was told: "Nous n'avons pas ces livres." I walked off, but was stopped by the police at the door, to show a certificate that I had returned all books. "I received neither books nor certificate," was my answer. "Il faut le demander," was the military reply. So the librarian, who knew what the policeman asked, handed me a printed blank with no books marked on it, and this opened the door for me. On further reflection I brought these formalities in connection with a placard which was hung up in various parts of the library, and which announced, that "Mons. ——" had been condemned and put in prison for stealing books.

For this disappointment I was more than indemnified by a visit to the national observatory Père de Joannis had the great charity of sacrificing an entire afternoon for me. On entering the vast and beautiful grounds the visitor sees before him the statue of Leverrier, with inscriptions alluding to the discovery of the planet Neptune. The basement of the main building is a museum with ancient instruments, physical and astronomical, statues of famous scientists, celestial photographs and other historical monuments, in which this observatory (more than two hundred years old) is so rich. The observatory had no director at the time, but one of the observers kindly offered his services to show us around. The magnificent structures scattered on these elevated grounds, and the large instruments partly unique in their kind make this observatory one of the finest in the world. Indeed of all those I have seen, only the one at Potsdam can rival with it. The two "équatorials coudés" — where the observer sits quietly in a warm room, while with rods and screws he can reflect any part of the heavens into his field of view — are a peculiarity of this observatory. Another interesting feature is the standard clock, supposed to be independent of the variations of temperature and pressure. It is suspended at a depth of twenty-seven meters below the surface of the ground and enclosed in an air-tight case. The variation of temperature is indeed practically zero, amounting at most to one or two hundredth of a degree during the year, but the variation of pressure is not entirely excluded. I did not

ask permission to descend into this depth, but I noticed the action of the clock in all the other clocks regulated by it, and in the relays on the piers of the various meridian instruments, which are clicking day and night. Another attraction to the visitor is the photographic equatorial of the brothers Henry, constructed by themselves, and now the model of the photographic telescopes for the international charting of the heavens. Not far from the dome of the Henrys is a small building for the measurements of the photographic plates, in charge of an American lady, Miss D. Klumpke. She took great pains in picking out from the immense number of boxes some suitable plates, and in showing them to us under the microscope. Seeing these plates and their star-images, of which we have heard for so many years, was not the smallest treat for me in this city. Miss Klumpke speaks French perfectly, as my companion assured me; English is of course her native language, and German, which she had learnt imperfectly from her parents, she mastered in Göttingen. She makes indeed the impression of an international character. In Paris she not only made her career as astronomer, but found the way to heaven by the light of the true faith.

At the end of my scientific trip I may be pardoned in saying a word of commendation in favor of Georgetown College Observatory. None of the observatories which I have seen, is so well provided with electric light as our own. Even in Berlin and Paris they use in part gas, and for the instruments they have small incandescent lamps with storage batteries, whilst we have the current from the city in all the rooms and around all the instruments. We use only large lamps, furnished by the electric light company, partly enclosed in boxes or covered with red glass.

The little I could see of the religious side of Paris impressed me deeply. On the train to Paris there was a party of four in the same compartment with me. When after reciting my breviary I began to say the beads, unnoticed as I thought, I heard some whispering about the "chapelet," and an old lady with her daughter separated from the men, pulled out the beads and said them very devoutly, while the men gradually became silent. One need only visit the cathedral of Notre Dame and call to mind its famous preachers; or the Sainte-chapelle, where at the time of the holy King Louis the consecrated host appeared in the shape of an infant; or Notre Dame des Victoires all covered with votive inscriptions of thanks; or finally the new church of the Sacred Heart on Mont-Martre with its exposition of the Blessed Sacrament day and night,—to see that Paris is

still Catholic. Close to Mont-Martre is also the little chapel, in honor of the place where St. Denis was martyred, and where St. Ignatius with his first companions took their vows. It is now in charge of the newly founded Congregation of the "Helpers of the Holy Souls," who have adopted the rule of St. Ignatius. I wrote my name in the book of visitors, and was shown the page with the name of our present Father General, beautifully ornamented.

HOME.—A night train brought me in seven hours to Antwerp, just an hour before the steamer "Westernland" put to sea. On board I met my companion, a scholastic of the German Province, and now assistant at our observatory. The only thing worth mentioning of this lonely sea voyage is, that one of the passengers, a stout man with a heavy beard, spoke often to us about his journeys in Egypt, Palestine and Syria, and was able to interpret to us the Arabic names of the stars which we pointed out to him on clear nights. When approaching the "western land" I led the conversation on the Catholic missions in the East, the jurisdiction, the religious orders, Mgr. Ratisbon, the writings of Venerable Catherine Emmerich, etc., and found him thoroughly informed of everything. He was born in Cincinnati and had made his college studies in that city, although the German language seemed to be his native tongue. He had no more escape, he had to acknowledge he was a priest, a Franciscan, formerly pastor of Nazareth. It was Father Gottlieb Schilling, now in New York and in charge of the collections for the Holy Land. He had said his daily office in the cabin to remain unnoticed.

We landed in the American metropolis on the eve of Thanksgiving day. While there was much embracing and crying around us, a delegate of the Leo house, under the direction of St. Raphael's Society for German immigrants, offered us his kindly services, for which we expressed our thanks. In a few minutes we were in the midst of our fathers at St. Francis Xavier's, where we celebrated Thanksgiving day not only in a civic manner, but with hearts full of joy and thanks to Divine Providence, which had guided us so remarkably and successfully during the four months of my absence. O. A. M. D. G.

Yours very sincerely in Christ,

J. G. HAGEN, S. J.

CARDINAL MAZZELLA TO THE THEOLOGIANS AND PHILOSOPHERS OF WOODSTOCK.

His Eminence Cardinal Mazzella has sent by Father Sabetti to the Theologians and Philosophers a beautiful tribute of his esteem for them and Woodstock. To the Theologians most appropriately he sent a silver medallion of St. Thomas, having on the reverse Leo XIII. To the Philosophers he sent an engraving stamped on silk of a miraculous Madonna entitled "Imago B. V. Mariæ de Partu," which is venerated in the church of the Augustinians at Rome. Nor did His Eminence forget our Coadjutor Brothers, several of whom he knows personally. To them he sent a phial of the miraculous manna which flows from the bones of St. Nicholas. The saint's body is still preserved at Bari, of which place His Eminence's brother is Archbishiop. More, however, than all this are his words and sentiments as given in the following letter:—

TO MY VERY DEAR BROTHERS IN JESUS CHRIST,—
THE THEOLOGIANS AND PHILOSOPHERS
OF WOODSTOCK COLLEGE.

The presence in Rome of good Father Sabetti, and the many pleasant conversations I had with him, bring back vividly to my mind the memory of Woodstock, which I have never forgotten. It is now eighteen years since, through obedience, I left the college which I loved so well, and notwithstanding the many changes that have taken place there during these years, I am often present with you in mind and heart. Few indeed now remain of the first community at Woodstock, and to most of you I am personally unknown. However, the fraternal bond that unites all the sons of the Society still exists, and I am informed, that you have inherited and still preserve in its pristine vigor the old spirit of the college.

What made Woodstock very dear to me was the exact observance of our holy Institute, the true charity that united all hearts, assiduous application to study, and a sincere attachment to the doctrine of St. Thomas as prescribed by our Constitutions, and repeatedly inculcated by the Vicar of Christ.

If these four characteristic virtues are always maintained and brought daily to greater perfection, we may firmly trust that God's blessings will be abundantly poured out upon you, in order that you may become, and ever afterwards remain, true companions of Jesus, and that thus under the direction of holy obedience, each one will strive to advance his own perfection, the salvation of his neighbor, and the greater glory of God.

As a slight mark of my affection, I send you a silver medallion stamped with the image of St. Thomas. Pray for me, as I pray for you.

Most affectionately in Jesus Christ,

C. CARD. MAZZELLA.

Rome, Oct. 12, 1896.

The scholastics, though they have already written to the Cardinal, wish again to thank him for his remembrance of them. Though unknown to them personally, he is well known by his works, which are their text books, and from his reputation, which still flourishes at Woodstock. In common with their professors they look up to him as one of the glories of the scholasticate, his portrait holds the place of honor in the library, and his name is in veneration among them. To have a place in his thoughts and prayers they regard as no small honor, and they rejoice to have part in the bond which unites them,—the "Collegium Maximum" of Woodstock.

COLLEGE ENTRANCE REQUIREMENTS IN ENGLISH.

CORRESPONDENCE BETWEEN THE REGENTS AND FATHER FAGAN.

College of St. Francis Xavier,
New York, Feb. 9, 1897.

Reverend and Dear Father,
P. C.

The enclosed needs no explanation. The question involved concerns us all. Faithfully,

James P. Fagan, S. J.

University of the State of New York,
Regents Office, Albany, N. Y.,
December, 16, 1896.

Rev. John F. X. O'Conor,
College of St. Francis Xavier, New York.

My Dear Sir: As a result of the cooperation of college and university men with the principals of academies and secondary schools, we have now college entrance requirements in English substantially uniform throughout the United States, i. e., the requirements are uniform as to the texts upon which these examinations are based. A pressing problem yet remains, however, viz., how the texts thus chosen are to be studied and what is to be the nature and the extent of the preparation upon these texts required for entrance to college. The subject of English as a college entrance requirement is so new that many teachers are, as a matter of course, somewhat uncertain as yet in regards to methods of teaching it and the goal to be aimed at. Will you not, therefore, kindly send us a sample set of examination questions on the texts for the present school year (1896-97) such as will indicate to teachers of English in secondary schools the kind of preparation you require for admission into your Freshman class? And, if, as is probable, these questions are a compromise between your ideal and your recognition of the present limitations of candidates, will you not send *in addition* a set of questions such as you hope to ask as soon as preparatory schools are more able to meet your ideal? Selections from the sets of questions received, with comments and generalizations based upon these questions, will be published by the University of the State of New York. The publication will, presumably, be of interest to college and university men as a means for comparing requirements and ideals, and will, it is believed, prove genuinely and substantially helpful to teach-

ers of literature, especially in college, preparatory, and secondary schools.

I shall be glad if you will add any suggestions either on the subject of preparation for college entrance examinations in English or on the general subject of aims and methods in the study of literature. Hoping for your cooperation and advice, I am Sincerely yours,

(Signed) RICHARD JONES.

P. S. To be of value during the present school year the publication should be issued and distributed as soon as possible. An early reply will therefore be appreciated. Some copies will be sent to you as a matter of course. You understand, I presume, that our publications are sent to teachers in the state gratis, and to persons out of the state at a nominal price, the mere cost of paper and presswork. The proposed monograph will in all likelihood therefore reach a large body of readers.

NEW YORK, Jan. 28, 1897.

Mr. Richard Jones, Office of the Regents,
University State of New York,
Albany, New York.

Dear Sir:—Your letter of December 12, 1896, to the Rev. John F. X. O'Conor, S. J., Professor of Rhetoric in this College, in reference to College Entrance Examination papers in English, was referred to me for an official answer. This answer I had hoped to send you long before this, but the Mid-Year Examinations, and preparations for the Golden Jubilee of the College which takes place in June, together with ordinary routine work, have put it out of my power to give the time and attention which it merits to the matter in question. Not wishing to delay my answer longer, I shall take advantage of the wish expressed in the last clause of your letter to make a few observations on this new step towards uniformity.

It is always an easy matter to pick flaws in a scheme, but this particular scheme seems to me more than ordinarily vulnerable. To begin with, I submit that to select a limited number of texts, not all of them of first rate literary excellence, and to urge that they be adopted as the groundwork of literary preparation for College, without determining "how the texts thus chosen are to be studied and what is the nature and extent of the preparation upon these texts required for entrance to College" (I quote from your letter) is anything but helpful to either the Secondary Schools or the Colleges.

Our position on this question of preparation in English may perhaps be made clear to you, if I give you an idea of our own aims and methods.

In the first place we look for development in the candidates for Freshman, rather than scrappy and ill-digested information. It is not the amount of positive knowledge the student has that counts with us, though we are far from discounting the value of such knowledge. What we ask is, that the candidate demonstrate to us first and foremost his possession of awakened faculties, to such a degree as will warrant us in assuming that he will be able to follow the College course with profit and pleasure.

In English in particular we exact (1) a thorough knowledge of grammar and of the general principles of Composition and Rhetoric; (2) a degree of familiarity with the more usual forms of prose composition, narrations, descriptions and simple essays, such a familiarity as an average boy of sixteen or seventeen may be expected to derive from exercises in analysis, imitation, etc.—I insist on the expression "the average boy"—; (3) a fairly wide acquaintance with what is best in our literature, obtained by systematic reading under the direction of the masters.

To obtain these results in each class of the Academic Department, (1) the principles of composition are explained and the work of each year is carefully graded; (2) specimens of literature in prose and verse are read and commented on in class as far as they exemplify the precepts studied; (3) every week a piece of written work is submitted by each student and the work is corrected, oftentimes read and criticized by the master in class and not infrequently rewritten by the pupil after this criticism; (4) every student is obliged finally to use his library privileges. The books in this library are carefully selected, especially in the departments of literature, fiction, history and biography. The masters are required to direct the reading of their pupils and to this end they are expected to study each one's peculiar tastes and capabilities.

We do not pretend that this work is exhaustive or final; it is in a sense elementary and wholly preparatory. It assumes that the faculties of the average boy are in a more or less advanced stage of formation and capable of assimilating only a modicum of what is offered, but it results in this much, at least, that on their entrance into Freshman our average student has a very fair knowledge and appreciation of a reasonably wide range of English works,—knowledge which is to a great extent ill-defined and ill-digested, for the work of definition and digestion, we hold, is College work

as distinguished from University work, and this point was, it seems to us, very well brought out at the last meeting of the Maryland and Middle States Association, in November. Besides this, our average Freshmen has a notion at least of Style and the first rude beginnings of a style of his own. Finally he is able to think and to give expression to his thoughts. These we feel are reasonably satisfactory qualifications for College.

Now, the proposed examinations would hurt us in two ways. First, no self-respecting (average) American boy is going to do more to secure admission to College than he is absolutely bound to do. In consequence the knowledge of and training in literature of the average boy would be confined to the works selected by the Committee on Entrance Examinations; and we think this would be little short of a calamity.

Take the works selected for Entrance Examinations this year. To begin with, "As You Like it" is rather beyond the average American boy of seventeen as we find him; nor will the same boy find Defoe's "Journal of the Plague" particularly interesting, I fancy. Irving's "Tales of a Traveller" should not be put into the hands of growing boys for obvious reasons. Longman's edition of the work omits one passage I refer to, but marks this omission by asterisks and calls attention to the omission in the Preface, and thus insures for one thing that every boy will read the passage omitted. With Hawthorne's "Twice Told Tales" and Longfellow's "Evangeline" I have no quarrel, but I should object very strongly to putting any of George Eliot's works into the hands of boys, because of her pessimistic and materialistic teachings. The plan would hurt us in a second way (and when I say us, I mean the cause of true disciplinary education). No tutor and no class of average pupils can in the time assigned for English on the already overburdened Secondary Schools time schedules prepare even these few works in such a way as to derive true literary formation from them. A hasty study of papers set by the Examiners of the London University, the Dublin University, the Universities of Toronto and of Calcutta strengthen this conviction. The work exacted in these papers when it is not clearly College work turns on parsing, philology, and the elucidation of passages, etc., all of which undoubtedly have a value of their own, but do not give a distinctively literary training and lend themselves only too readily to the arts of the professional coach.

These, dear Sir, are my views, hastily put together, but as this matter has engaged my attention for fully twenty

years, they may not be without their value. They are not the views of a mere theorizer at all events, but have been formed on actual experience in the class room.

I am, my dear Sir,
Faithfully yours,
JAMES P. FAGAN, S. J.

UNIVERSITY OF THE
STATE OF NEW YORK,
ALBANY, January 30, 1897.

Rev. James P. Fagan, S. J.,
Vice-Pres. College of St. Francis Xavier,
New York.

Dear Sir:—Your contribution to the monograph on college entrance requirements is received and I wish to thank you for the same. I sympathize wholly with your view in regard to the want of excellence in some of the books selected for the college entrance requirements. I sympathize also with your evident feeling, that the problem of English in the secondary schools is by no means solved as yet simply by the choice of a few text books upon which candidates for admission to college are to pass an examination.

Sincerely yours,
(Signed) RICHARD JONES, V.

February 8, 1897.

On re-reading your letter, it occurs to me that you have the impression that we propose uniform examinations in English literature throughout the state, i. e., something new. I did not intend to give this impression. The principals of our high schools are preparing in the same class candidates for many different colleges and universities. They desire, therefore, that the college entrance requirements in literature shall be to some extent uniform, and conducted in accordance with a definite plan, so that they may know how to prepare their students for these examinations. The character of the examinations set by the colleges vary very much indeed, and it is manifestly impossible for the teacher in English to prepare in the same class students for these various kinds of examinations. They ask, therefore, that some system be introduced into the examinations in English which are designed to test the ability of pupils to enter the freshman class in college. I think I did not make this matter quite clear to you in my first letter.

Sincerely yours,
(Signed) RICHARD JONES, V.

AN EXPLANATION IN REPLY TO SOME RECENT STRICTURES.

A Letter from Father Richards to the Editor.

GEORGETOWN COLLEGE, WASHINGTON, D. C.,
March 2, 1897.

REV. AND DEAR FATHER,
P. C.

My attention has been drawn to an address printed in the "Lettres de Jersey" for December, 1896, in which certain passages occur relating to Georgetown College.[1] The invariable practice of our fathers at Georgetown in regard to such reports has hitherto been a discreet silence; but in the present case, as there seems to be a real danger that our position may be misunderstood and placed in an unfavorable light before our brethren in the Society, I think it well to state briefly the facts of the case.

On page 450 of the "Lettres," it is said by the speaker that at the time when the proposed establishment of a Catholic University was being agitated in the public press by Bishops Becker and Spalding, certain Catholic Colleges bethought themselves that they could not do better than erect themselves into universities. "Such," the orator continues, "were Georgetown (S. J.), St. Louis (S. J.), and Niagara (Lazarist)." These words are entirely misleading, so far as Georgetown is concerned, and I do not doubt that the impression conveyed is equally far from the truth with regard to St. Louis University, and perhaps Niagara. The period referred to seems from the context to be about the year 1887. Now, the University character of Georgetown dates from a far earlier year, and at the time referred to no especial effort was made toward the development or accentuation of this aspect of her organization and teaching.

Before entering upon the history of the actual development of Georgetown in university lines, it may be well to premise a few words of explanation as to the difference prevailing in this respect between Colleges of the United States

[1] The editor of the "Lettres de Jersey" forwarded us advance sheets of the address referred to above, and asked us for our opinion of it. The matter was referred to Father Richards and he was invited to give his thoughts in the LETTERS, and this he has done in this letter.—*Editor* W. LETTERS.

and those of all, or almost all, European countries. Here Colleges, as a general rule, are chartered from the beginning as universities, with the power of discharging all the functions and conferring all the degrees usual in the most dignified institutions. Every college, however small, is therefore a university in germ, with the ambition to be so in act; and the time of assuming its higher functions depends only upon the means at its disposal. Most of the great seats of learning in this country have thus developed, within the memory of living men, from humble colleges into powerful and well equipped universities.

Georgetown, like the rest, received such powers; but her charter had the double distinction of coming direct from the Congress and President of the United States, and of containing unusually ample and liberal provisions.

Owing perhaps to the freedom afforded by the laws and by the attitude of government, it has been customary with American Colleges to extend their courses into fields usually reserved in older communities to universities properly so called. For instance, in the last year of the Course (Senior) a training in Philosophy is imparted; and in our own colleges this training is thorough, considering that it is embraced in the limits of a single year. Physics is taught, both mathematically and experimentally. Mathematics is pursued to the end of Calculus. Chemistry, not only General but Analytical, is required in most of our Colleges of all candidates for a degree in Arts. It seems undeniable, therefore, that the American Jesuit College usually embraces, at least in the final year of its curriculum, what in Europe is denominated university teaching.

What has thus far been said refers to undergraduate instruction, and applies to other Colleges of good standing equally with Georgetown. But to the latter institution the presence of the scholasticate, with its extended courses of Philosophy and Theology, gave from the beginning a more decided university character. In the year 1833, when the Mission of Maryland was erected into a Province, Very Reverend Father General Roothaan obtained from the Propaganda a decree authorizing Georgetown to confer in the name of the Holy See degrees of Philosophy and Theology. In this document Georgetown is said "per legem a Conventu Federatorum Statuum, anno 1815 latam, fuisse in Universitatem erectum, in eoque juvenes Philosophicis et Theologicis disciplinis institui." It is also declared to be "in Fœderatis Americæ Statibus sola Universitas publice agnita." No doubt the word *Catholica* is to be understood after *Universitas;* for although universities were indeed rare

in the United States at that early date, I am under the impression that the Law Department, and perhaps other professional schools, of Harvard College were already in existence, and that some few other non-Catholic institutions were fairly entitled to the appellation of *Studium Generale.*

In 1845 the Astronomical Observatory of the College was erected and equipped with a completeness which enabled original research to be carried on, thus fulfilling one of the higher functions of a university.

In 1851 a Faculty of Medicine was organized; and from this time onward Georgetown began to be called a university. The medical School has kept pace with the growth of Medical Science in the country, always showing itself one of the most prompt and ready to introduce the improvements in curriculum and equipment called for; and at the present time its standing among like institutions is high. Its course comprises four years; there are fifty-five Professors and Instructors, with one hundred students, a large portion of the latter entering only after graduation at some College. Laboratories are provided not only for dissection, and for chemical, physiological, and histological instruction, but also for practical work in Bacteriology and the most recently developed branches of science cognate and subsidiary to Medicine.

The year 1856 saw an important step in the development of Georgetown's organization as a University, though at the moment the step seemed to lead to no very practical results. This was the establishment of Post-graduate Courses in the College itself. This year saw four graduate students in residence, and much seems to have been made of their essays and public scholastic exercises. But it was too early in the development of higher Catholic education in the United States to expect a steady supply of students ready to devote one or more years after graduation to special studies. After the first year, the Post-graduate studies were attended only fitfully, and finally not at all. But they always continued to be offered; and a number of scholarly gentlemen, now prominent in various regions of this and other countries, hold as one of their proud possessions the degree of Master of Arts obtained in course from Georgetown during those early years, when some of them shared the long course of Philosophy with the Scholastics of the Society. Among these are the distinguished diplomat Cypriano Zegarra, late Minister of Peru at Washington and First Vice-President of the Pan-American Congress, Mr. R. Ross Perry of Washington, Mr. Francis A. Cunningham of Philadelphia, etc. We shall see in the sequel how in the year 1890, without, any break in

continuity, these Post-graduate courses grew into the present Graduate School.

Perhaps the cause of the failure of the Post-graduate courses to attract an unbroken inflow of students may be found in the political troubles which at that time agitated the country and ushered in our terrible Civil War. The patronage of Georgetown was largely from the South; and Southern youth are noted for their ardent interest in political affairs. Soon the war itself put an effectual check for a time to any further development of College or University, and reduced the number of students to a mere handful. When the war cloud lifted, the Scholasticate was brought back from its temporary home in Boston, and its lecture halls were rendered illustrious by the presence of Fathers Mazzella, and Pantanella. But in 1869 the new Scholasticate of Woodstock was opened, and Professors and Scholastics were transferred thither.

To those who knew personally the prudent, zealous and broad-minded Provincial under whose direction this change was made, no demonstration is necessary of the fact that in the circumstances of the time it must have justly seemed the wisest measure possible of adoption. Yet, in the light of subsequent experience, we need not, I think, fear any violation of charity or any infringement of the spirit of obedience in acknowledging the step to have been a grave error of policy. The Professors and students were transported to a semi-wilderness, remote from libraries, from contact with the learned world, and from all those stimulating influences which affect intellectual life in large centres of population and culture. From Georgetown her highest Faculty, that of Theology, was withdrawn, and erected into an entirely independent institution, retaining no connection or even semblance of connection with the University. From this separation arose our present position, where we are reduced to a place of inferiority by the fact of the division of our resources.

But Providence had arranged some compensation, however partial, for Georgetown's loss. In the year following the exodus of the scholastics, three laymen of Washington, all ardently devoted to the interests of our Fathers, arranged for the organization of a Faculty of Law. Two of these gentlemen, Dr. Joseph M. Toner and Dr. Charles W. Hoffman, died during the past year. The third, Martin F. Morris, LL. D., is still a member of the Faculty which he helped to found, and is at the same time Judge of the highest local court of the nation's Capital. The history of the Law School has been one of prosperity.

At the present time its Faculty, consisting of ten professors, besides other instructors, examiners and officials, is probably not surpassed by any other Law School in the universities of the United States for eminent legal ability and for earnest, devoted, and efficient teaching. The number of students varies from 250 to 280, and many of the graduates of the School occupy judicial and professional positions in various States of the Union.

The same period that saw the birth of the Law Department was also fruitful in improvements in the College. The studies were reorganized under the capable direction of Father P. F. Healy, and were reduced to a system which, while retaining the spirit of the "Ratio Studiorum," agreed more closely with the curricula of the best non-Catholic Colleges than had previously been the case.

From the foregoing historical statement, it will readily be perceived how diametrically opposed to the truth is any assertion that would represent Georgetown as attempting for the first time in 1887 to arrogate to herself the character of a university. In fact at no other time in her history was less effort made in that direction.

In 1889 several circumstances combined to draw public attention to the degree of development which Georgetown had attained.

By the closing of the College of the German Mission at Prairie du Chien, in the summer of 1888, the astronomer and mathematician, Father John G. Hagen, was set free, being directed by the kindness of his Superiors and the concurrence of Very Rev. Father General to Georgetown, he was instrumental in effecting a complete renovation of the Observatory, and in more than doubling its equipment for astronomical investigation. The celebration of the Centenary of the foundation of the College in February 1889, brought thousands of visitors to the earliest shrine of Catholic education, and turned the eyes of the many upon it with a new interest. To their surprise, the Catholics of the country discovered themselves to be in possession of a university in a fair state of development. So great was the impression made, that it is not unusual to hear-ill-informed persons date the assumption of the title and character of a University by Georgetown from the Centennial celebration, though in fact there is not the slightest shadow of truth in this view.

The impulse was manifested in the marked advance made by the University in every department. At the end of the scholastic year 1890–'91, a few graduates determined to remain for the higher courses of instruction which continued

to be offered by the College. Their example was followed in the succeeding year by a larger number: other Colleges sent some of their graduates; and thus, within a few years, grew up the graduate department which now, though still comprising only a very modest number of students, bids fair to be a creditable department of the University. At present, twenty-five or more courses of special study are offered in this department, including Ethics, Political Economy, History of Philosophy, Critical and Constitutional History, Early English Literature and Philology, the modern literature of England, France, and Germany, the Theory of Music, Analytical and Organic Chemistry, and various courses in Biology and its subordinate sciences, such as Physiology, Anatomy, etc., and various other subjects. For one important advance in the Graduate Studies we are indebted to the kindness of the Superiors of the New Mexican Mission, who first gave to it Father Forstall, and on his recall Father Aloysius Brucker, who occupies the Chair of Ethics, Political Economy, and History of Philosophy.

The establishment of the Biological Department, which was effected at the opening of the present scholastic year, constitutes one of the most gratifying advances yet made. Under the direction of Professor Chas. W. Stiles, Ph. D., an eminent zoologist and the American representative in the International Commission of Five to revise and remodel the entire nomenclature of Zoology, some ten specialists give lectures upon their respective classes or groups of organisms, while much work is performed by the students in the laboratory.

In the Graduate School, the number of Bachelors of Arts working for the Master's degree is now eighteen, while four others are pursuing courses of the third year leading to the degree of Doctor of Philosophy. Besides these, some half dozen special students attend the courses in Biology, without adopting sufficiently ample programs of work to make them candidates for a degree in the Graduate Schools.

With all the above facts in mind, our readers, if they have followed us thus far, will be prepared to hear that the estimate of the extreme youth of the graduates of Catholic Colleges given by the speaker on page 451 of the "Lettres" is inaccurate. He says: "How far were the old Catholic Colleges, recently erected into universities, from sustaining a parallel with these powerful institutions! A mere glance at their respective curricula made this manifest. Georgetown, St. Louis, Niagara, received children about twelve years of age, and kept them until the age of seventeen, eighteen, or nineteen at the most, the latter being precisely

the time when a young man is admitted into the University of Harvard." Now, it is true that, up to a few years ago, Georgetown did sometimes admit students to the lowest preparatory class at the early age of twelve years. But it must be remembered that they were kept in the college for eight years, passing through a complete course somewhat similar to that of a German "Gymnasium" or a French "Lycée" before entering Philosophy, and graduating at twenty or twenty-one. At present the minimum age of entrance is stated as fourteen, and the course comprises seven years; while the average age of graduation is almost exactly twenty-one. The Senior Class of the present year (1896–'97) numbers twenty-three candidates for the baccalaureate in Arts. Of these, two will be twenty-three years old at the time of their graduation in June next; seven will be twenty-two, five twenty-one, five twenty, and three nineteen, while one, a precocious young man from the far South, will have completed only his eighteenth year. The mean of these numbers gives 20.87 as the average age of graduation as Bachelor of Arts. Harvard, on the other hand, has a course of only four years, and the chief authorities of the institution are making earnest efforts to reduce this time to three years. At the period under discussion, students entering the Freshman class of Harvard were probably one year in advance of those entering the corresponding class of Georgetown, if we consider only the authors read; but in thoroughness and solidity of instruction it may well be doubted whether they were not often only equal, and in not a few cases even inferiors, to their Georgetown rivals. At present the conditions for entrance to the two institutions are practically the same for students of the classical course; and young men prepared by the classical High Schools of New England enter the Freshman class of either indifferently. But while Georgetown demands from all matriculants the full curriculum, embracing the Latin and the Greek classics, Mathematics, one modern language other than English, and a systematic training in English, and further on in the course several natural sciences, admission to Harvard has been greatly facilitated by the permission granted to substitute some modern language for Greek, and even, as now seems to be the case, to present certain branches in lieu of Latin also. After entrance, the elective system employed permits of the selection of a very few branches of study, some of which may be of very trifling importance. The fact that under this system the education imparted to the majority of students is far less comprehensive and thorough than that given under the exacting programs and careful methods of the best Jes-

uit colleges, is thoroughly understood by those familiar with the two systems. Only a want of knowledge and appreciation of the condition of education in the United States can explain the ignoring of this fact.

The truth is, that in Harvard, as well as out of it, the fact is generally recognized, that that institution, with all its eminent and acknowledged merits, is far from fulfilling the ideal of a German university which it seemed to have proposed to itself. While striving to be a university, it has not succeeded in forgetting that it is a college. It receives lads from High Schools at the age of seventeen, eighteen, and nineteen years. To these boys, at the most critical and dangerous period of life, it accords a freedom in the selection of studies and a practically absolute emancipation from all restraints in conduct, which could scarcely be exercised with safety by men much their seniors. The results in both departments of life may be more easily imagined than described; and in many cases all that can be imagined will not exceed the sober statements of persons in a position to know the facts.

In making these strictures, we are not attempting an unfriendly attack upon another institution. These deficiencies are a subject of common remark, by writers and speakers on education; they are to some extent, we believe, acknowledged and deplored by Professors and officials of Harvard. Moreover, they are shared by almost all of the non-Catholic universities of the country. But they ought to prevent us from holding up these institutions as immeasurably superior to their Catholic rivals, as is not infrequently done by some of our ambitious and rising Catholic laymen. Such representations lend encouragement to that disloyal spirit which sends hundreds of Catholic youths to non-Catholic Colleges for the sake of social advancement and worldly profit. That these advantages generally prove imaginary may be considered a just retribution.

Your Reverence's servant in Christ,

JOSEPH HAVENS RICHARDS, S. J.

The following note was inadvertently omitted from p. 148. It is printed here, as a proof of Georgetown's grateful remembrance of the Italian fathers and especially of the Roman and Neapolitan Provinces.—*Ed.* W. LETTERS.

The dispersion of our Italian fathers by the revolution of 1848 brought many illustrious exiles to our shores. In the Georgetown *status* of those days one sees an imposing array of great names. De Vico, Pianciani, Sestini, Secchi, Armellini, Bixio, and many other fathers of high standing in the learned world made Georgetown their home. Secchi undertook his researches in the novel subject of electrical conductivity; Sestini made observations and drawings of sun spots; and others occupied the Chairs of Philosophy, Physics, etc. Perhaps it was the abundance of distinguished professors and the impulse given to studies by the presence of so many learned men that led to the establishment of the Post-graduate department.

BOOKS OF INTEREST TO OURS.

Los Ejercicios Espirituales de N. P. S. Ignacio en sí mismos y en su aplicacion por el P. JAIME NONELL Y MAS de la Compañía de Jesús; Manresa, establecimiento tipográfico de San José, 1896.

Though many commentaries and treatises on the Spiritual Exercises have appeared since Father Roothaan's Encyclical Letter of Dec. 27, 1834, one must feel special interest in a work on this subject that comes from Spanish Manresa, where our Holy Founder wrote the little Book of the Exercises under the guidance of our Divine Lord and in the very sight of our Lady of Montserrat. For if special grace be attached to holy places, must we not suppose that the *Santa Cueva* of Manresa has the privilege of inspiring the sons of Saint Ignatius who act as its guardians, with the true spirit of their Father in Christ, and of imparting to their intellect the true understanding of his heavenly maxims? And this the more, if there be question of a writer like Father Nonell, a great part of whose life has been spent either in directing persons of all classes and of every age in their Spiritual Exercises for which they come from all parts to our Tertianship and House of Retreats in Manresa, or in studying the same Spiritual Exercises theoretically, and giving forth to the world at large the lights with which the Spirit of God has favored him. Who of our readers is not acquainted with the "Ars Ignatiana," with the Latin edition of Ferrusola's *Commentaria*, with the Latin translation of Father Palma's *Via Spiritualis?* These labors directly concerned with the Spiritual Exercises are interrupted only by works concerning those in whom the Exercises have produced their best results, such as Father Pignatelli or Saint Alphonsus Rodriguez.

Father Nonell's last work is in strict keeping with his previous publications and with his practical work of spiritual director. The author knows well that the principal problem to be solved, consists in applying the Spiritual Exercises to the various needs and conditions of those who are placed under our guidance; he believes also that the director must have experienced the effect of the Exercises himself, must know them practically, must be imbued with the zeal of souls, the prudence, and the discretion necessary for the apostolic life, in order to give the Exercises properly to others. At the same time, the Father insists that a theoretical knowledge of the Spiritual Exercises in their most perfect form, will be a powerful help to direct others properly, or to apply the Spiritual Exercises fittingly to the needs of the "exercitants."

The book is therefore naturally divided into two parts; the first explains the theory of the Exercises in their most perfect form, the second suggests hints on the application of the Exercises to the various needs of certain classes of people.

Father Nonell understands by the most perfect form of the Exercises, the special manner in which St. Ignatius gave them to his first six companions, to Blessed Peter Faber and St. Francis Xavier, to FF. Bobadilla and Rodriguez, to FF. Lainez and Salmeron. It is plain therefore that this form implies three conditions: first, the Exercises must be given wholly and entirely; secondly, in the same order in which they are written in the Book of the Exercises; thirdly, they must tend to teach the divine will concerning one's state of life. But the author is too well versed in the science of the Exercises to pretend that he can explain all contained in the Book of the Exercises in a work of 489 pages. Hence, he divides the Book of the Exercises into "exercises proper" and "documents." The "exercises proper" again belong either to what may be called the *Ignatian sorites*, or they appear, at first sight, to form little by-ways, branching off here and there from the royal high-way, and leading each to its own special end. The *Ignatian sorites* consists of all that is entitled meditation, contemplation, repetition, or application of the senses; the by-ways consist of the fundamental consideration, the examens of conscience, the spiritual reading allowed after the first week, the three degrees of humility, the election, the reformation of life, and the three manners of prayer. All in the Book of the Spiritual Exercises not thus far enumerated belongs to the "documents." These again are partly intended for the director—the twenty annotations, e. g., the rules for the discernment of spirits, the rules concerning scruples—partly for the "exercitant"—the rules concerning the number and order of the exercises, concerning their time, form, and manner, concerning the obstacles in the way of progress and the proper means to overcome them. After this clear division of the Book of the Exercises, the author tells us that he is going to treat only of the "exercises proper," and the twenty annotations, believing that all the other documents have been sufficiently explained by other writers.

We cannot here state adequately all that Father Nonell has to tell us of the mutual relation and concatenation of the single members of the *Ignatian sorites*, or of the particular end of each and every group; but we draw the reader's attention to one or two particulars in order to illustrate the author's method. It is true that previous writers have noted the difference between the second repetition prescribed by St. Ignatius in the first week, and the repetition prescribed elsewhere in the Exercises; but we doubt, whether the difference has ever been pointed out as clearly as in the work of Father Nonell. The *common* repetition and the *second* repetition of

the first week (*Resúmen*, summary or recapitulation) differ: 1, in the matter of the exercise; 2, in the faculty of the soul that is exercised; 3, in the end to be attained. The subject-matter of the *Resúmen* does not consist in the points of the preceding meditations or of the first repetition, but in the objects actually contemplated in the preceding exercises. The power of the soul exercised in the *Resúmen*, is mainly the understanding which is to dwell assiduously on the objects previously contemplated, without allowing itself to be drawn to meditate on other objects that may be suggested by the memory. Finally, as the special end of the *common* repetition is to confirm our will in the resolutions and affections previously conceived, so it is the end of the *Resúmen* to imprint deeply on our mind the "lights" received during the previous meditation and repetition.

After a thorough theoretic explanation of the Exercises in their most perfect form, Father Nonell considers them in their application to the needs of various "exercitants." A few preliminary chapters on general modifications of the Exercises common to all kinds of application, form a kind of introduction to this second part. After this the author first considers the case of "exercitants" that have an immutable state of life in the world, and desire to make the entire exercises; then, comes the modification of the Exercises given by way of "experiment" in our novitiate; thirdly, the application of the Exercises to our "Tertians;" next, the application of the Exercises to our annual retreats; then, the application of the Exercises to religious persons and communities; after this, we learn how to apply part of the Exercises to secular persons; finally, the author applies the Exercises to priest-retreats. If Father Nonell's book be studied and, what is more, practised by its readers, it surely will produce the results, the desire of which has inspired its composition, and still fills the soul of its author, as he kneels, day after day, on the very rocks, on which St. Ignatius wrote the Exercises.

Les Jésuites et leurs Œuvres à Avignon 1553–1768, by FATHER MARCEL CHOSSAT, S. J. Avignon, Seguin, 521 pages.

Many and flattering are the testimonies of esteem and approbation which the important work before us has elicited. It presents us with the documented history of the life and labors of the Jesuits in the old city of the popes, from the time of their advent in 1553, to the suppression of the order. The subject is an interesting one not only to the city and province with which the book is mainly concerned, but to every member of the Society who loves to linger over its glorious annals, and would know more of its methods and its great men, especially those of the earlier days.

The author's plan is suggested by the chronological order of the events which he narrates, and by the nature of the

documents which he uses. He speaks, therefore, first of the call of the Jesuits to Avignon by Cardinal Farnese, and of the difficulties they had to contend with, until the college was founded in 1565 with Father Possevinus as rector. In the succeeding chapters we witness the gradual development of the college, the erection of new buildings, the founding of the novitiate and of the chair of philosophy, in spite of many jealousies, attacks from heretics, and want of funds. The manifold labors of the fathers outside the college walls, throughout the city and the neighboring provinces, are next brought to our notice. Missionaries in the full sense of the word, they are engaged in teaching catechism, preaching missions and retreats, putting an end to public crime and disorder, quelling enmities, disseminating good books, refuting heretical ministers, converting Jews and Protestants, establishing hospitals, sodalities and associations for every ill of soul and body. After this, the work done by the professors in the college is passed in review, and nearly 200 pages are devoted to the Ratio Studiorum and its application in the schools of the Society at the time. We see the teacher at work in the class room, the lecturer in the lecture-hall; we obtain a thorough insight into the life of the college student of two and three centuries ago, with its tasks and exercises, its feasts and holidays; we are told what plays were represented, what text-books used, what theses defended, and last, but not least, how with the literary and intellectual training, the moral and religious education was skilfully and successfully blended. A final chapter gives us a brief account of the last years of the Jesuits at Avignon, and concludes with the sad story of their suppression and dispersion.

Such are the broad outlines of the volume. Their development reveals an inexhaustible mine of interesting facts, anecdotes and descriptions, a fine appreciation of the customs and manners of the age, objections clearly stated and victoriously refuted. We are edified by the wonderful fervor of the novitiate, and gaze with awe at its tree of obedience, once a dry stick watered by a holy little novice, now a tree of majestic proportions. We admire the eagerness of the studious youth crowding the class rooms to suffocation, and standing in corridors and yard anxious to catch the words of wisdom that fall from the professor's lips. We smile at the curious bargain struck between the rector of the novitiate and Naqué the Jew, who, for the yearly sum of 700 livres, is to get all "the habiliments and spoils" brought by the novices from the outside world. There is a long list of them, including everything from the proud locks which are to fall under the scissors, and the hats with their plumes and ribbons, to the buckled shoe and satin slipper; from the belt and the sword, to the trunks and caskets. The Jew affixes his signature in Hebrew, and energetically protests that the whole transaction is a dead loss to him.

In compiling his valuable book, Father Chossat has evidently undertaken a labor of love. Every page speaks of patient research, and careful investigation, while the general compactness and unity of design, show no ordinary skill in the handling of the materials. The volume is brimful of life and interest; nothing dull or commonplace has been admitted; questions often discussed, such as those of our teaching, are presented in a new and attractive light. The most fastidious will find nothing superfluous. On the contrary, should we venture a criticism, we would often ask for more information about certain events, for a more extended notice of certain great men, who are mentioned only to be lost sight of too soon. We sincerely wish that one of the good results of the book may be to inspire similar undertakings in regard to other centres where the Society has exerted a long-lived activity and influence. Many interesting facts would thus be brought to light, many obscure points explained, and prejudices removed. Moreover, with such works for guides, the writers of the general history of the Society in the different provinces, would find their labor greatly facilitated and materially lessened.

The ninth edition of Father HURTER'S well-known "Theologiæ Dogmaticæ," while retaining all the qualities that have made it so popular a Manual of Theology, has been improved in several noteworthy respects. The type is larger and clearer, the paper of better quality, the typographical errors fewer, and many of the invaluable citations from the fathers and theologians hitherto in the form of footnotes which easily escaped the attention of all save the most careful students, have now been incorporated into the body of the text. Quotations from writers of the present day, the examination of recent scientific theories in so far as they affect the theological questions, and the refutation of current fallacies, evidence the fact that Father Hurter has not been content with simply revising and correcting the preceding editions of his book, but has given us a theology admirably adapted to meet the needs of our own times.

But there is one feature of this new edition which calls for special commendation, and which, if we are not much mistaken, is introduced for the first time into a work on theology. We refer to the series of "Scholia Practica" placed at the end of most of the treatises. These Scholia cover some fifty-six pages of small print, and contain what the author modestly calls "schemata" for upwards of seventy sermons. Closer inspection will show the reader that these are not mere outlines or skeletons of sermons, but well defined and extended analyses of set discourses often developed with striking originality. Each of the points is accompanied by a numbered reference to theses and corollaria in the body of the treatise just completed, is proved by a wealth of Scrip-

tural texts, and frequently confirmed and illustrated by apt quotations from the fathers. The practical character of Father Hurter's Compendium has always been regarded as one of its chief merits. Its purpose is not only to lay broad and deep the foundations of theological knowledge, but to lend itself to the imparting of this knowledge to the faithful committed to our charge. With the addition of these Scholia Practica, the work might well claim for itself the subtitle "ad usum concionatorum accommodatum," for we are certainly presented with abundant material for sound dogmatic sermons, framed and mortised together in accordance with the most approved rules of rhetorical composition. This same characteristic of having us, as it were, keep our eyes open for subject matter of sermons is to be noted in many of the corollaria and scholia scattered throughout these three volumes, where we often find the timely suggestion dropped "that the points just treated would prove useful for a sermon." Witness Nos. 27, 55, 90, etc. in the treatise "De Deo Uno."

We are told that the preaching of dogmatic sermons is a desideratum in our age and country. Few books will help us more effectually to do our share in supplying this deficiency, and that too with the least possible expenditure of labor, than this last edition of Father Hurter's Compendium.

Style in Composition: Advice to Young Writers, by REV. WILLIAM POLAND, S. J.—Published by Little and Becker, St. Louis.

Everything that comes from the pen of Father Poland deserves thoughtful attention. This essay is no exception. Into its twenty-five small pages is compressed much practical wisdom. It is addressed as advice to young writers. We sincerely wish they may take the advice seriously. If they do, it will prove very serviceable to them, to their readers, and to the cause of good taste and accurate knowledge, qualities conspicuously absent from the works of too many of our young writers.

Father Poland is a close observer and a keen critic He realizes vividly the defects of the class for whom his pamphlet is intended. He puts his finger on the cause of the trouble, and with frank honesty and earnest hopefulness prescribes the cure. His pamphlet, therefore, is not a small "rhetoric." It is a selection of whatever is best for his purpose in what rhetoricians and literary critics have written. We mean a selection not of extracts or opinions of others; but a selection of principles and practices most helpful to the formation of a good style, and most fitted to insure the success of the writer who earnestly follows them. Moreover these principles are explained and illustrated by the author with a freshness, directness, and clearness that make the booklet a pleasant stimulus for both the teacher and student of composition.

Father Poland is himself a writer of experience. He has already published several volumes on rational philosophy, "The Laws of Thought," "The Truth of Thought," "Fundamental Ethics," etc. The style of these volumes has won warm praise from even hostile critics. And it has been said that the author's manner makes the reading of the condensed truths of philosophy as interesting as that of a good novel. The author does not undertake to write till he has thoroughly mastered his subject. This fact has much to do with the terseness, clearness, and vigor that constitute the chief merits of his style.

Besides his works on philosophy Father Poland has written for various Catholic periodicals. The originality and charm of his style may be best seen in his admirable studies "The Dream of Napoleon," and "The Temporal Power" published in the Catholic Reading Circle Review. The reading of his writings should accompany the study of his essay on style. For his practice is the best illustration of his theory. Nor is it for their style alone that we recommend a careful perusal of the author's works. There is nothing more necessary for the reader or writer of our day than a firm grasp on sound philosophical principles and methods of reasoning. No where can the English reader find these principles and methods so clearly and so adequately presented as in Father Poland's neat little volumes on Rational Philosophy.

To Die in the Society a Certain Pledge of Salvation. By PERE JACQUES TERRIEN, S. J. Appendices (2e Série).

Our readers will recall the work of Père Terrien published some twenty years ago, the second edition much improved appearing a few years afterwards. It was translated into English and published by the Woodstock press. Since the last edition the author has found a number of documents, confirming his theses, and these he has issued as an appendex of thirty-five pages, which he generously offers to all who wish to complete their editions, free of charge. They have only to send their address to Brother Lavigne, 35 rue de Sèvres, Paris. The author wishes us to announce that Brother Lavigne has still a number of copies of the first edition, which he offers gratuitously to all who may apply for them, and of the second edition—which is much more complete—which he can supply for two francs. He also gives his full consent to any of Ours who may wish to translate and publish this new appendix. Nothing can be more consoling for a son of the Society than this little treatise, while the results given in the second edition are most valuable for the historian. We take this occasion to express our indebtedness to this little book. We have referred to it many a time and made use of it in our historical articles, especially in the last number of the LETTERS, where in the article on "The Society in 1895," the method of ascertaining the deficiencies was taken from it.

Die Universitäten in den Vereinigten Staaten Americas: Ein Beitrag zur Cultur-geschichte, by ATHANASIUS ZIMMERMANN, S. J. (Freiburg im Breisgau: Herder), begins with an historical sketch of education in the English colonies of North America from 1621 to 1775, and of the growth of higher schools during the period of the Revolution and the conflicts with the mother country from 1775 to 1812. Then comes a chapter on "The Period of experimentation" from 1820 to the present time, followed by brief biographies of Horace Mann, Henry Barnard, Francis Wayland, Dr. Barnard Sears, and other prominent educators,[1] and a deserved tribute to Dr. Henry T. Tappan in connection with the University of Michigan. There are also chapters on "Catholic Institutions of Learning," "The Great American Universities of the Present," and "The University Education of Women," to which the author as a Jesuit is naturally opposed, believing that the injuries to social and domestic life outweigh all the advantages of superior intellectual culture. We have a list of authorities, a short section on scholarships and fellowships, and tables of the universities, colleges, and preparatory schools in different states, with the number of professors, students, and books in the libraries, and their financial resources.—*New York "Nation" Jan. 21, 1897.*

An Appreciation of Father Freeman's "Scientific Chronicle."—The "Freeman's Journal" for October, 1896, has the following: In "The American Catholic Quarterly Review" for October, Father Freeman has his usual contribution under the head of "Scientific Chronicle." Science is a dry subject to most people, but Father Freeman has a wonderful faculty of making the subjects he treats of as interesting as they are instructive. Humor is not often associated with science, but there is a vein of exquisite and refined humor running through Father Freeman's articles that makes one on receipt of the Quarterly turn to the Scientific Chronicle and read it from beginning to end, as one is sure to do who begins it. It is not a forced or lugged-in humor, it sparkles out naturally from his way of treating the subject in hand. His present article treats of the X-ray or Rœntgen ray, and after one has read it one knows all that is known about that mysterious wave of invisible light.

Father Finn has lately added two new books to his already popular series, "Ada Merten" published by Herder, and "Ethelred Preston" by Benziger Bros. The first edition of both was sold within three months. In the course of last year 12000 copies of Father Finn's books were sold. "Tom Playfair" has already appeared in German, and "Ada Mer-

[1] Among them Father Yenni, taken from the WOODSTOCK LETTERS.—*Editor* W. L.

ten" is now being done into the same language, while "Tom Playfair" and "Percy Wynne" are also being translated into Hungarian.

ACKNOWLEDGMENTS :—

1. All our exchanges have been duly received.

2. From Padre Raphael M. Galanti, Brazil, "Compendio de Historia do Brazil, Tomo 1." "Licoes de Historia do Brazil redigido pelo P. Raphael M. Galanti;" Calendario, Catalogi, and "Solemne Distribuicao de Premios no Collegio de Sao Luiz en Itu, Brazil." "Menha Estada no Collegio de N. S. da Conceicao, S. Leopoldo, Rio Grande do Sul."

3. From the Province of Venice, "Lettere Edificanti della Provincia Veneta" Serie VII.

4. From Rev. Richard Gleeson, Santa Clara, California, "Souvenir of Santa Clara College."

5. From Rev. Francis Daly, Mungret College, Ireland, (a) "St. Joseph's Sheaf." (b) "Reports about the university examinations and our colleges." (c) "The Child of Mary."

6. From Padre B. Bergoend, Saltillo, Mexico, (a) "Cartas de Mexico, Tomo Primero, I." (b) "Recuerdos dela Antigua Provincia de Mexico, I." (c) Catalogus Prov. Mexicanæ, 1847."

7. From Rev. Æmilius De Augustinis, Rome, (a) "Catalogus Professorum et Alumnorum Pontif. Univer. Gregorianæ, 1896-'97." (b) "Solemnis Distributio Præmiorum in Pontif. Univer. Gregor. VI. Kal. Decembris, anno 1896."

8. From St. Xavier's College, Bombay, "Annual Report, December 1 and 2, 1896."

9. "The Holy Cross Purple," "The Xavier," "The Fordham Monthly," and "The Clongownian."

10. The Rev. J. A. Cullen, S. J., Dublin, Ireland, "The Sodality Manual."

11. From the Observatory of Manila, "Bulletin Mensual."

12. From the Observatory of Habana, "Observaciones Magnéticas y Meteorológicas" for 1892 and '93.

13. Rev. Henry G. Swift, S. J. "Defensa de la Aparicion de la Virgen Maria en el Tepeyac."

14. From Rev. John Scully, S. J., Philadelphia, Pa., (a) Ninety-seven Catalogues of various Provinces; (b) Thirty-three back numbers of the LETTERS; (c) "Dictionnaire Detaillé des nôms des Vêtements chez les Arabes" par R. P. A. Dozy. (d) "De Vi ac Ratione Primatus Romanorum Pontificum" Auctore Ballerini.

15. Province Catalogues of "Rome," "Ireland," "Missouri," "Venice," "Austria," "Canada," "Belgium," "Germany," "Holland," "France," "Lyons," "Toulouse," "New Orleans," "England," "Turin."

ANSWERS TO QUERIES.

For the seven following "answers" we are indebted to Father C. M. Widman, S. J., of St. Charles College, Grand Coteau.

XXIX. In the answer to this Query, *Who was the first one born in America to enter the Society*, Vol. XXIV. p. 313, Father Devitt quotes Shea as saying, that the only priest of Louisiana birth in this period was Father Stephen Bernard Alexander Viel, the poet and scholar. Now this Father Bernard Alexander, *surnamed* Viel, could scarcely be a Jesuit. Whether we take his birthday to be Oct. 15, 1756 (Feller) or Oct. 31, 1786 (Shea), I do not see how he could have entered the Society, unless he went to Russia after 1804. The enlarged and revised edition of "Feller's Dictionary," Paris, 1836, which is generally exact in the additions and corrections, says, under "Niel (Etinne Bernard Alexander, surnommé," that he made his studies at the college of Tuilly and entered the Congregation of the Oratorians, that he returned to Louisiana after the Suppression of the convents in 1791, but came back to France in 1812, and in company with several of his former confréres directed the college of Tuilly. There seems to be no doubt then that he was an Oratorian and not a Jesuit. The error comes probably from the fact that the historians of that epoch did not look closely and made every religious or priest a Jesuit, just as one of them, Gayarre, makes Father Marquette a *Franciscan*.

XXXII. (Vol. XXIV. p. 314) *About a College at Kaskaskia, Illinois.* There is no probability of a college existing in Kaskaskia. The "Lettres Edifiantes" (Father Maraist, November 9, 1792, and Father Vivier, June 8, and November 17, 1750) in an account which has been exactly resumed by Bishop Spalding in his "Life of Bishop Flaget," page 123, show that there were never more than two Jesuits in Kaskaskia proper. Father Charlevoix, who visited the settlement in 1721 and describes it minutely (vol. vi. p. 139), mentions the names of four Jesuits, two residing at Kaskasquias (sic), another at Fort Chartres, another in the interior, where there is "une grosse bourgade de Français presque tous Canadiens."

XXXV. *May our untonsured Scholastics preach to the Faithful?* The general rule (Reiffensl.) is that clerics not in Holy Orders cannot preach without the consent of Bishops, and laymen not even with this consent. The Brief "Vigore privilegii" of Gregory XIII., Nov. 20, 1584, on which our privileges are based, says expressly, "ut etiam clerici vestri prima tonsura insigniti prout hactenus fecerunt possint deinceps, etc." Confer the note to the ancient "Compendium

Privilegiorum" voc. "Predicatores." There could be, in my humble opinion, but two excuses to justify the contrary practice: (1) custom, if it could be proved legitimate, and (2) "communicatio privilegiorum" with other religious,—but I do not know of any having that privilege.

XXXVI. *May our untonsured Scholastics officiate as Subdeacons?* Same remark. Waplehorst p. 134 no. 3, 22 Jul. 1848, "In casu necessitatis, dummodo non sit alter, sed debere esse clericum," and p. 52 . . . etiam secularem, saltem Tonsura initiatum "substitui posse, etc." 23 Nov., 1880.

XXXVII. *About the morning refection and the hour of dinner.* It seems that there was no morning refection for all, since we read in the Rule of the Refectorian, VIII. "Sine cujus (Superioris) arbitrio neque jentaculum, neque aliud quidquam ulli concedat." Besides there is no mention of it in the "Ordo Domesticus" of the Præpositus, Rector, or Novice-Master, which otherwise goes into all details.

The dinner must have been always about noon, rather before than after, since the 52d Rule of the Præpositus and the 50th of the Rector mark distinctly that "a posteriore cœnam octo, ut minimum, horæ intersint."

XL. *About the "P. C." in our letters.* Looking over the "Cartas de San Ignacio," Madrid, 1875, I find but one letter with the distinct and short "Pax Christi." It is a letter of one Antonius Munis to St. Ignatius. Amongst the other letters I remark that the greatest number bear: "La suma y amor eterno, (or infinito)," etc., both when he writes to members of the Society or to outsiders, except when the letters are patents or of such a nature as to be shown to externs; others bear the words, "Gracia y Paz." These are especially directed by St. Ignatius to Ours and from Jesuits to other Jesuits. They seem to avoid the formula with "Paz" when they write to Prelates. The Encyclicals of our Fathers General have commonly no such introduction. At later times I find the form "Pax Christi" in an Italian letter of St. Aloysius to his mother (Cepari), and a Latin letter of Father Jogues quoted by Tanner.

XLIII. *About Catechists.* See Charleroix, "Hist. du Japon vol. iv., p. 359 for Japan; Montezan Estève," Relations de la Mission du Tonkin (1630-1648) p. 38, and the judgment of abbé Richardson, ibid. p. 380 (Mission de la Cochinchine et du Tonkin, Paris, Douniol, 1858).

XXXVII. *Breakfast in the old Society.* That breakfast, as we understand it, was not customary in the old Society may be inferred from a passage in Father Bœro's "Life of Father Pignatelli" (4th Book, Chap. III.). Father Pigna-

telli, in making the visitation of Naples, condemned as an abuse the custom lately introduced of allowing those who were not content with only bread for the morning repast, to procure for themselves something extra. He therefore ordered that all should be given what was judged needful, and strictly forbade individuals to procure anything special in the line of food at this meal. This action gave offence to some of the fathers who maintained that in allowing more than bread for breakfast, Father Pignatelli had acted contrary to a long-standing custom in the Society. He permitted them to talk, but remained firm; and afterwards, on writing to Father General in Russia to show that he had not stepped beyond the limits of the Institute, his action was approved by his Paternity.—*C. Ghezzi, S. J.*, Gorizia, Austria.

XLIII. In regard to the Query, Why St. Ignatius is represented with vestments, the following from Père Olivaint, if not giving the real reason, gives a very beautiful idea :—

"La pensée de St. Ignace qu'on représente habillé en prêtre m'a saisi : toujours prêt à célébrer, toujours dans la pensée de sacrifice, toujours prêtre, mort au monde, toujours enveloppé de la lumière des choses de Dieu comme d'une aube sainte, toujours serré par la ceinture sacrée qui fait les chastes et les forts, toujours portant la croix par derrière et par devant, la souffrance, l'expiation, l'œuvre de la Rédemption, le zèle, la vie dans la mort."—*H. Van Rensselaer, S. J.*

XLIII. This Query—About the Catechists of our Japanese Missions—interests me as bearing upon the missions in these parts. "Catechists" are employed in the missions of China and neighboring countries, and on the principle that the same demand under similar circumstances is naturally met with like supplies, a few words about our "catechists" may throw some light upon the standing of that class of helpers in the old missions.

In some places where conversions are numerous, persons are devoted exclusively to the work of instructing the catechumens, but such persons are scarcely counted in the regular army of "catechists." The regular "catechist" is the missionary's companion, and the emoluments and duties of his office are somewhat as follows :—

1) He receives a modest salary, for though he may be actuated by pure motives of zeal, still he must live and support his family, if he have one, as celibacy is not obligatory in this mission. In Tonkin, the missionaries of the Paris Foreign Missions admit into the ranks of their catechists only such as will engage themselves to a life of celibacy, and to demand no remuneration but their support. If they persevere, they are raised to the priesthood, after cursory studies, at the mature age of forty or fifty. The system works well there, it appears, but it seems a little violent, and would be difficult

to introduce where humanity has its share of ambition and other weaknesses.

2) He is addressed as Mr. So-and-so, and is treated with respect by the faithful.

3) His chief and constant duty is to act as the missionary's companion. The importance of that rôle will be easily understood.

4) He helps the new missionary to acquire the language, and he is the missionary's secretary.

5) He instructs the children and neophytes, and prepares them for confession.

6) Finally, he is at the missionary's bidding for all sorts of services not incompatible with his dignity.

As to the institution of "catechists," may it not be referred to St. Francis Xavier himself? The first Japanese "catechist," I should say, was Paul of the Holy Faith, the Saint's first Japanese convert, and the first Chinese "catechist" would be the young Cantonese, who attended the Saint faithfully in his last illness, and was to have accompanied him to Canton. —*William L. Hornsby, S. J.*, Shanghai, China, Dec. 19, 1896.

QUERIES.

XLIV. The city auditor of Mobile is getting out a history of Alabama and he wishes to know where he could get any details relative to the missionaries who were located here about the years 1722 to 1759. He gave me some names, which I here append, in the hope that some of the many readers of the LETTERS may be able to throw light on the matter.

The station was called Fort Toulouse and the fathers who were here were Father Morand, 1740; Father Le Roi, 1759; Father Le Febore or Le Fevre, 1740. Also any details of Jesuits who were here about 1722.—*Rev. D. Lawton, S. J.*, Spring Hill, Alabama.

XLV. What authority is there for Ours to put the name of St. Ignatius at the letter N in the prayer "A Cunctis?"

OBITUARY.

Father George O'Connell.

It seems appropriate that the obituary of Father George O'Connell should appear in this jubilee number, as he has contributed more to the Letters than most of our young fathers who have died since the first number appeared twenty-five years ago. The "Messenger" for January, 1896, has related his life; it is ours to speak especially of his literary and historical work.

Born in New York, July 15, 1862, the writer remembers him visiting the physical cabinet of St. Francis Xavier's when he was only thirteen years old. A bright and very intelligent boy he appeared then, but old-fashioned and very inquisitive. Four years had passed when the author of this notice met him again, and then it was as his pupil in physics. The class numbered over thirty, one of the largest classes that ever graduated at St. Francis Xavier's, and George — though only eighteen—was among the first. He went through the post-graduate course the following year, receiving a gold medal for "superior success in ethics," and passing an examination which in the opinion of his examiners—two of them were Father Isidore Daubresse and Father Joseph Shea—had rarely been surpassed in their long experience. It made such an impression upon them, that it was spoken of many times afterwards, and a brilliant future was prophesied for the young philosopher. The writer remembers it as if it occurred yesterday. The answers were short and to the point, always in form, and expressed in correct and elegant Latin. No student that he has heard in class or at examination spoke Latin with the fluency and elegance of George O'Connell. How we all wished that he might become one of Ours! Such, however, did not seem to be his vocation. He knew but little of the world and it appeared bright to him; so he entered the Columbia Law School, where he met with such success as to call forth from Professor Dwight high praise. Everything promised a brilliant future, but at the end of three years George had seen a little of the world and its hollowness,—it could not satisfy him. Then God spoke to his heart, and he cheerfully obeyed the summons. In Sep. 1883, he entered the novitiate at West Park. It was here that his talent for history first showed itself, and he must be regarded as the historian of Manresa. He explored the country about, made a map of the region around for thirty-two square miles

and made inquiries of all the old settlers about the history of the place, the meaning of the names, etc.,—all of which he carefully wrote out, and published afterwards, in the LETTERS, Vol. XV. p. 249, under the title "Memoirs of Manresa." It was his first contribution, and the care with which the facts were compiled and the elegance of the descriptions give indications of the talent he showed afterwards, both in the "Messenger" and the LETTERS. There we read that names were given to the prominent places. Thus there was "Stanislaus Rock," "Mt. Ignatius," "The Falls of Xavier," "Paradise Pool," and a thousand others which recall the names given by our "Woodstock Walking Club." George was the life of all, the map was his, many of the names too, and best of all the description he has left us in these "Memoirs." A number of articles have been written on Manresa but this is by far the best, and is the one which will be consulted by future historians. He thus concludes :—

"Amidst such scenes and employments as these, we spent our days at Manresa. We might recall a thousand others, but time and space forbid. When the sappers and miners, geographers and young apostles have grown grey in the harness of Christ, these 'Memoirs' will not, perhaps, be ungrateful to their venerable eyes." He has not lived to see the wish fulfilled in his own case, but those who were there with him will assuredly turn to the "Memoirs" in future years and thank God they were written, while they will assuredly be of great service "to the loving chronicler who will carry out Père Gautier's scheme of a History of our Novitiates," and in such a "History" they will form not the least attraction. George loved Manresa, not merely for the beauty of its scenery, but as the cradle of his religious life, and he felt it much when it was given up as a novitiate.

After a year of juniorate at Frederick, he came to Woodstock for his philosophy. On account of his success in his two years of philosophy at St. Francis Xavier's, he was found fit to begin the second year. At that time the "Messenger" was published at Woodstock, and George was appointed to help the editor; thus he was prepared for his work on the "Messenger" when it was moved to Philadelphia and where he followed it at the close of his philosophy. Here he had charge of the "Pilgrim" till the spring of 1889 when his health gave way. He was sent first to Fordham, and then, in search of a more favorable climate to Santa Clara. He was so worn that when leaving Fordham, he was told by the Spiritual Father, Father Prachensky, that he would probably die on the way. He therefore made a general confession and renewed his vows the day before leaving. However, he reached California and improved so much, that he began to feel a new interest in his life when he looked upon the historic monuments that crowd the college lands of San José and Santa Clara. He was a born historian, and so there he con-

ceived the idea of studying thoroughly and writing accurately the history of all the ancient missions of California. This historic research was the heart-work of his few remaining years. Thus he contributed to the LETTERS "Santa Clara and the Franciscans," running through four numbers in 1890 and '91. He also wrote of New Mexico; for a change of residence necessitated a change of plan and in New Mexico he found material for an extensive history that roused his enthusiasm and seemed to give new vigor to his body. His labor was only well begun when he died. Still the plans he left and the unfinished articles that were found among his papers tell both of his indefatigable industry and of his determination, even up to his very last days, of finishing the work he had begun. Of his industry the editors of the WOODSTOCK LETTERS and of the "Messenger" bear willing testimony. Of his determination to finish the history begun, his diary, which we have at our disposal, the articles which have either already been printed and those which are only in manuscript, and the numerous notes and papers found among his effects,—all these are sufficient proof.

While in New Mexico he completed his moral theology, and in May, 1891, he was sent to Denver, where on June 4, he was ordained by Bishop Matz. The following school year he spent at our college at Denver where in addition to teaching rhetoric he resuscitated the defunct college paper, "The Highlander," and was untiring in his exertions to give it a new life. What with "Messenger" articles, historical and devotional, papers for the WOODSTOCK LETTERS, sketches for numerous reviews in the East as well as the West, it has been found that his writings during the last six years of his life would make an octvo volume of about eight hundred pages. When criticised by friends for his constant use of the pen, when almost forbidden by superiors to continue his work, he begged to be allowed to go on, "Because," he said, "it is my very life. If I were not allowed to write, I would die at once."

The change from California to Denver, and thence to New Mexico and back again to Denver, had not cured Father George, so in the spring of 1895 while in Colorado his illness took so serious a turn that he was ordered to the hospital for treatment. While there, in a precarious condition it was thought, a novena was undertaken through the intercession of Father Jogues and Brother René Goupil for his cure by several hundred persons. Great hopes were entertained of a perfect cure, and great indeed was the gratitude of all concerned, when a letter from Father George himself announced a wonderful change. The doctor hesitated not to say it was a miraculous cure. They could find only the slightest trace of his former trouble in the lungs, and what nine days ago was said to be fast decomposing was, at the close of the novena, declared to be wholly healed. It was not a littleshock,

then, to the faith of some, when, after only a week or two, Father George was ordered by the same doctor to go to the milder climate of New Mexico, because all the symptoms of his former ills had reappeared. To the writer of these lines the good father explained the whole proceeding by saying, that his letter conveyed only the statement of the doctors, but that he himself had felt no change whatever in his condition.

When the doctor at Las Vegas saw his low condition of health he was unwilling to tell him of the nearness of his death. He was very much attached to Father George, as he used to call him, and when at last he did summon to his help the courage necessary and informed the father that he might die within ten days, the good man burst into tears. "Stop, stop doctor," cried the sick man, "we weep only when we hear or bring bad news, but indeed, no news has ever been so sweet to me. After six long, weary years of struggling I am at last to be at rest! Ten days more and these poor, swollen limbs will ache me no more forever." The doctor left, says an eyewitness to the scene, in wonder at such a disposition; he could believe neither his eyes nor ears, and in the afternoon brought with him another doctor to hear, if possible, the same astonishing words.

Father George at once telegraphed for leave to return to the East, and four days later he was given a room in the infirmary of the Frederick novitiate. "Home at last! This is a very Paradise on earth!" were among the last things he jotted down in his diary. When some one suggested to him to ask our Lord for a longer life, "No! No!" was his answer. "Do you not know that I am now just one age with our Lord, and have been a priest just a little over three years—the time of our Saviour's public life?" To continue the comparison which seemed to make him very happy, it might be added that his agony lasted a little over three hours. He passed to his reward on November 17, 1895, attended to the last by his two brothers in religion, and helped by the prayers of the tertian fathers, the juniors, and novices.

His loss has been great for the LETTERS, for a young father or scholastic with a talent and taste for history is rare, and such a talent Father George O'Connell possessed and, what is still better, cultivated to the hundred fold. Nor was he less remarkable for his scholarly exactness in all he did, his perseverance and painstaking in the smallest details. These recollections remain as an example and an encouragement for his religious brothers, but it is not all of that short and beautiful life. To scholarly exactness and attention to minute details, there was added the higher motive,—all was for God. It was this which caused him to enter with enthusiasm upon what he undertook. He had a motive to labor for, such as he never would have found in the Law. One who knew him well writes thus: "One of the most prominent traits in his char-

acter was his earnestness and sincerity of purpose, his abhorrence of anything like sham, and his inability to understand how anyone with so sublime a vocation as ours, could fail to aim high, or could look with indifference on the work accomplished by Ours in any part of the world." As he lived so, too, as we have seen he died, full of faith and confidence, desirous to return home where there would be an end of suffering, and where he might labor by his prayers still more effectually for God and the Society he loved so much. Let us who knew him keep his memory green by the practice of the virtues he showed in his short life, and for us that life will not have been in vain.—R. I. P.

Father Charles Cicaterri.

It is a custom, if not a law, that those who deserve well of the Society in this country should not only be enshrined in our memory, but have their names writ in honor on the pages of the Woodstock Letters. If the custom did not exist, it should be established in favor of him who is the subject of the following notice.

Charles Aloysius Francis Cicaterri was born in Velletri, April 8, 1817. His parents, Charles Cicaterri and Angela Maria Fasanelli, were people of some distinction in their little town. Presumably they were as dutiful as they were estimable; for they had their boy promptly baptized the very day after his birth, at the parish church, Santa Maria del Trivio. In due time came the Sacrament of Confirmation, the nicely-worded record stating that on the 26th day of December, 1827, Charles Cicaterri was *privately* confirmed by his Lordship Geraldo Maciati, suffragan Bishop of Ostia and Velletri.

All roads lead to Rome, and it would be strange if young Cicaterri, after getting whatever schooling there was to be had in Velletri, should not find his way to the Eternal City, to enter the Roman College. By the time he was eighteen, our student had completed his rhetoric at the famous college. He returned home highly commended by the prefect of schools for *attendance*, *conduct*, and *piety*. He did not go back to philosophy for some reason or other; whatever that reason might be, it certainly was not because he was found *minus habens*, or lacked taste for letters. Indeed, during his stay at college, he had acquired such a mastery in Latin that his classic style was the envy and the despair of his companions. It is not known whether he studied philosophy elsewhere, but it is certain that he attended lectures later on at the Sapienza.

He began his career with very bright prospects and recognized ability. In a short time we find him engaged in literary work as the editor of a publication in his native town, where he won for himself golden opinions on all sides. He

was a man of irreproachable habits. On leaving the town of his childhood and the scene of his labors to enter the Society, he could show a flattering testimonial from the ecclesiastical authorities of Velletri, and likewise one from the all-important syndic or mayor, as complimentary as it was formal. Instead of being received at Rome, he entered the Society in Verona, that he might be, as he said, farther from home and friends. Perhaps he would not admit it to himself, but the fact that his brother Felix, whom he idolized, was then Rector of the recently established house in Verona, must have had no little weight with him. He was comparatively advanced in years when he entered the novitiate in 1846, but Father Nicholas Gioia, the novice-master, found his twenty-nine year old subject as pliable as one of fifteen. His unaffected manners, wise discretion, and edifying observance won him the regard of his comrades. A fellow-novice, after eight months intimacy, could say that he had never observed anything disedifying in brother Charles, but was edified by much that was exemplary in his conduct and character.

Towards the close of his novitiate, our fathers were expelled from the Venetian territory, and had to seek refuge in Rome. The following year some disposition had to be made of the exiles, so the Cicaterri's were sent to this country. Father Felix came to the Maryland Province permanently in 1851, but it was not until ten years later that Charles followed him, the intervening time was spent at Fordham, in the scholasticate, or in Europe for his Third Probation. In the beginning of the sixties he travelled as a companion to Father Sopranis, who came as Visitor to the province. The years 1862 and 1863 found him teaching the juniors at Frederick. During the next decade he was employed either as professor of philosophy and prefect of schools in the scholasticate, or as teacher of the class of philosophy at Georgetown or Gonzaga. It appears from the catalogue that he was assigned to parish duties for the first time in 1871 at Trinity Church, Georgetown. He was Operarius there for two years, then a year in Alexandria, Va. After that he spent two years at the Gesù, Philadelphia. He was librarian at Woodstock with the additional charge of the chapel and out-lying Mission during the years 1876 and 1877. The task was too much for his declining years, and he was sent back to the Gesù to do what he could as Operarius. Here he labored according to his strength, or rather above his strength, till his death. He had been an uncomplaining sufferer for years. Worn out by disease and old age death came to him as a kindly visitor. Father Cicaterri passed quietly to his reward on the 19th of November 1895.

One may not speak of the dead save to eulogize ; it is, however, no exaggeration to say of good Father Cicaterri that he was "*vita innocentissimus, ingenio florentissimus, proposito sanctissimus.*" If anyone led a blameless life, it was he,

always quiet, self-possessed and charitable, cut off from recreation by reason of his deafness, his days were days of silent prayer and patient work.

While not cut out for a great professor, he possessed all the solid knowledge that our Society looks to find in her sons. It speaks as well for his industry as for his talent, that he mastered at an advanced age the English language, and could appreciate (and was even an authority in) some branches of our literature. All Philadelphia was his parish. He was called to assist the dying everywhere. People of culture and position sought his advice. The poor and the sick blessed his name, and little children ran to meet him and get his blessing. His influence in the confessional was large. Religious communities, who were favored with his ministrations, hold his name in veneration, and look upon him as a second founder. To his memory honor, to his soul rest.

Through care of superiors the body of Father Cicaterri was brought to Woodstock and lies buried near that of his brother Felix. "They were lovely in their lives and in their death they shall not be separated."

The inscription over the door of the mortuary chapel, composed by Father Charles, may well serve as the epitaph of these devoted sons of the Society. "Societas Jesu quos genuit eorum charos cineres cœlo reddendos sollicite heic fovet."—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA
From Oct. 15, 1896 to Mar. 9, 1897.

	Age	Time	Place
Fr. Peter J. Blenkinsop.....	79	Nov. 5	St. Joseph's, Philadelphia, Pa.
Br. Cajetan Campone.....	75	Nov. 19	Woodstock College, Md.
Br. William Donovan.....	75	Dec. 16	St. John's College, Fordham.
Fr. David McKiniry.....	67	Dec. 18	Galveston, Texas.
Fr. Joseph Kreuch	68	Dec. 19	Buffalo, N. Y.
Br. John McNulty.....	71	Dec. 25	Grand Coteau, La.
Br. Adrian Lacoste.....	76	Dec. 31	Sault-au-Récollet, Can.
Fr. Henry Knapmeyer	62	Jan. 4	Toledo, Ohio.
Fr. Basil Häfely.....	75	Jan. 16	Toledo, Ohio.
Mr. Charles H. O'Lalor.....	27	Jan. 27	St. John's College, Fordham.
Mr. Michael J. Keating.....	30	Jan. 27	Belize, British Honduras.
Mr. Isidore Frank	60	Feb. 19	St. Louis, Mo.
Fr. Joseph Loyzance.....	77	Feb. 23	Holy Cross College, Mass.
Fr. Henry Hudon.....	73	Feb. 27	Scholasticate, Montreal, Can.
Br. Elias Coté	69	Mar. 2	Scholasticate, Montreal, Can.
Br. Patrick Clements.....	69	Mar. 9	St. Mary's, Kansas.
Fr. John Pinasco.....	60	Mar. 9	Los Gatos, California.

Requiescant in Pace.

VARIA.

***Australia**, Mission of the Irish Fathers to the Australian Aborigines.*—By order of Very Rev. Father General, Rev. Father T. Kenny, Superior of the Melbourne and Sydney Missions, went as Visitor to our houses in South Australia and the Northern Territory during the first half of the last year (1896). The following interesting particulars present a summary of the history of the Northern Territory Reduction, and a picture of its actual circumstances:—

Ten years ago a small but devoted band of Jesuits under Father Strele started out for the wilds of the Northern Territory, with the object of civilizing and Christianizing the much neglected aborigines, who are fast disappearing from the continent, but who are still to be found there in comparatively large numbers practically untouched by civilization. Of all the people in the world, the pure-bred Australian aboriginal is the last to tempt the enterprising missionary afield; but all things come to those who, instead of waiting, go out to meet the objects of their desire, and, after ten years of solid and heart-breaking work, the little Jesuit Mission has now four priests and seven laybrothers engaged in the work, with Father D. MacKillop as Superior. The mission was originally opened near Port Darwin, and later two fresh stations were established on the Daly River; but all three were closed last year, one near Palmerston, because it was too near to that town, and the others on account of the poorness of the soil. The South Australian Government then gave a very good piece of land on the right bank of the Daly River, large enough for good farms, and there the forces of the mission were concentrated some 14 months ago. The blacks followed the missionaries from the abandoned stations. The settlement is about 60 miles from the mouth of the river, and includes, in addition to the 300 acres of good land on the right bank, a tract of country 100 square miles in extent on the opposite bank, which is not so fertile.

Father MacKillop, when in Sydney in 1893, after a six years' sojourn among the blacks, gave a representative of the Sydney *Echo* some interesting details of his work. The privations which he and his colleagues have endured during these years of toil may be more readily imagined than described. Up to within a few months ago, when the mission erected a house for its priests and teachers, they had to be content with rude "humpies" similar in architectural design to those erected by the blacks. The difficulty in the way of frequent communication with Palmerston—a distance of 170 miles—reduced these self-denying missionaries to the further hardship of a kangaroo

and wild game diet for months at a stretch; while during certain seasons of the year few escaped the severe attacks of fever so prevalent in a hot, humid climate such as the Northern Territory boasts.

"The Daly River country," said Father MacKillop, in the course of a long conversation, "is very poor and mostly low-lying. Only narrow belts on the banks are fit for cultivation, and these become still narrower during the rainy seasons. The climate is very trying, and fever is the lot of everyone. There are only two white men on the river besides ourselves, and I don't think that they will stay long. The life is too trying, and the land available for cultivation is too limited."

"And as to the black tribes?"

"They are fairly numerous—all of rather fine physique, but in a very low state of civilization. They have no houses, no clothes, and no thought of the morrow, their only private property consisting of weapons and dogs. The children are fairly intelligent, but they grow duller as they get older. Of course, the patriarchal form of government holds good, and they believe in a life for a life, and impose the death penalty for continued infidelity on the part of the women, but in no other case. Three were speared to death this year for this offence. They never steal from their own tribe, but they will from another if they get the chance. They believe in the existence of a Superior Being who has power to do them harm, but they never think of Him except in this way. Then, again, everyone dies by sorcery according to their cult, and to avoid a spell they will sacrifice one of their tribe willingly. They are undoubtedly cannibals, their assertions to the contrary notwithstanding. There are strange ceremonies at their human sacrifices. They do not eat the whole body, you must understand; and only near relatives are allowed to taste the slaughtered corpse. Infanticide is carried out to a great extent, unfortunately. Strange as it may seem, one family will, perhaps, kill all the male infants, and another the females, but those who are spared are held in great affection. All the half-castes are murdered. Polygamy is practised, but only by the less respectable class."

"What of their language?"

"Well, it is unlike anything to which we are accustomed, and seems to indicate the pre-existence of some superior race. For instance, they have four genders:—Masculine and feminine for animates, one for vegetable life, and a fourth for inanimate objects. The word 'shadow,' most peculiarly is classed with nouns denoting vegetable life. They show great keenness in subtle distinctions between different shades of meaning in the verbs, and they indicate these, not by added words, but by changes of mood. In speaking to Europeans they use a sort of 'pidgin blackfellow,' in just the same way as whites generally use 'pidgin English' speaking to aborigines."

"And do you think you will make any permanent impression upon the dark-skinned natives?" we asked.

"If we are left alone. The mission is just now beginning to show solid

results, but, if the whites settle about us, or the Chinese, who are worse still, our work will be all thrown away—(we do not fear white settlement, however). The blacks leave their children with us readily, but our funds will not allow us to support more than 15 or 20. All the tribes in the vicinity, of course, are more or less under the civilizing influence of the mission, and we have the full confidence of them all. Our young people contract Christian marriages and comply with all the legal requirements. Three couples, married during this year, have cleared 20 acres of heavily timbered land. They have fenced in their allotments, and are going to cultivate them."

"And how is the mission supported?"

"All that we have to depend upon regularly is £50 a year from the South Australian Government. Cardinal Moran has very kindly given us substantial assistance, and we get alms from other sources; but we always want more. In time we hope to make the enterprise self-supporting. We are growing maize, Kaffir corn, sweet potatoes, and Chinese yams, but our chief product will be rice."—*From "Our Australian Missions."*

Words of Cardinal Moran at St. Ignatius College, Riverview, Sydney.—His Eminence said it was with very great pleasure he accepted the invitation of the Venerable Rector. First, he congratulated the President, and all the friends of the College, on its having been able to hold its own during the years of serious depression. This was a great sign of its vitality. Not only had the College been able to hold its own with regard to the muster of students, but it had won prizes, and secured the applause of all who were interested in Secondary studies. He congratulated the students on the site of the College. From the days of the Academy of old to our own time, no young State has had so many and such flourishing educational institutions. Perhaps, since the days of the Academy, no more beautiful site than this had been found for studies. When this grand Greek edifice was completed, it would be one worthy, not only of Sydney and New South Wales, but of the whole of united Australia. He (his Eminence) wished further to congratulate the students on the admirable staff of professors they had to prepare them for their future course. He had been much struck a week or two ago on reading a report of the Universities in India. It had been found necessary there to make a regulation that no professor should be recognized unless he passed a special examination. One exception had been made, that, namely, of the Jesuit Fathers (Loud applause). At Calcutta and Madras the special reason given for this exception was that not only was the merit of the Fathers so notorious to the public and to all the teaching staff, but the results of their teaching were so apparent that it would be an insult to subject them to such an examination.

Success of Riverview students in the Public Examinations.—The Prefect of Studies, in his annual Report, recorded the success of the College in the Senior and Matriculation Honors Examination (1895), in which examinations all the candidates passed, and three out of the four successful Riverview pupils

qualified for Matriculation entrance, and for entrance to the Faculties of Medicine and Science, and to the Department of Engineering at the University. One of the pupils of the College obtained first-class honors in Greek and Latin, with second-class in Mathematics, and won the Cooper Scholarship for Classics (value £50). Another, who was awarded the Watt exhibition upon the results of the Senior examination, obtained first-class honors in Mathematics, and second-class in Greek and Latin. The other two pupils won honors also in Classics and Mathematics. In the recent Junior Examination all the thirteen candidates presented by Riverview for examination passed successfully, eight of them obtaining Matriculation Passes. One of the pupils, James Heritage, obtained "A" in five of his seven subjects, and was *Proxime* for the Geometry Medal, Arthur Dignam winning the University Medal for Greek, which Riverview this year carried off for the third time. —*From "Our Alma Mater."*

Belgium.—The number of students enrolled in the thirteen Belgian colleges during the scholastic year 1895–'96 was 7100, an increase of 158 over the preceding year; the number enrolled in October of this scholastic year was 6704, an increase of 146. Of these 963 were boarders, 420 half-boarders, and 5321 day scholars.

Brazil.—Preparations are being made to celebrate the third centenary of Father Anchieta, the apostle and "Thaumaturgus" of Brazil. Imitating what Wisconsin and our Congress have done for Father Marquette, the Congress of San Paulo proposes to erect a statue to the missionary on the site formerly occupied by our church, next the Governor's palace, which is the old college of the Society built by Father Anchieta himself. The Protestants and infidels have protested against the honors to be paid a Jesuit missionary, and fill the newspapers with calumnies, but up to the present time without any effect.—Our colleges of Itu and Nova Friburg have both to limit the number of their students. They have more applications than can be well taught as the number of Ours is too few for the work entrusted to them. The novitiate is doing well.—*Father Galanti.*

Buffalo Mission.—*At Canisius College* on New Year's day Father James A. Rockliff was installed rector. Father Zahm, the former rector, was destined for the missionary band, but he has been called upon to take the place of one of the fathers, who has fallen sick, and is now teaching one of the Latin Grammar classes.

St. Ignatius College, Cleveland on Jan. 1, also received a new rector in the person of Father Godfry J. Schulte.

California.—*Santa Clara College* has published a beautiful illustrated Souvenir of the college which "tells in pictures better than words what the College has done for education in California." It contains some thirty large phototypes of the college buildings and grounds, with descriptive text facing each picture. The college will celebrate its golden jubilee four years hence —for it was founded on St. Joseph's day 1851—and this "Souvenir" is an elegant and effective way of reminding its alumni and friends of the progress made during this time. We are sure that few of those who have not seen Santa Clara are aware of the extent of its buildings and the beauty of its grounds which this "Souvenir" so elegantly represents.—*Vivat! Floreat! Crescat!*

St. Ignatius, San Francisco.—In this church one of the largest organs in this country has been recently erected and "inaugurated." It is the gift of a member of the congregation. There are over eighty stops, with four banks of keys, and the action throughout is electric. The bellows of the organ are operated by two electric motors. The builders have issued an elegant souvenir of this organ, for a copy of which we are indebted to Father Henry Woods.

Canada, *The Scholasticate.*—Things are going on very much as usual in the house. Out of doors, however, some recent snow-falls have given a more wintry aspect to the garden and surrounding fields, and created a demand for moccasins and snow-shoes among the scholastics. Owing to want of snow in the early part of the winter, the toboggan slide has been somewhat neglected, a single scaffolding standing in mournful isolation awaiting its fellow. The skating rink, on the contrary, has been well patronized all winter. Here at four o'clock every afternoon, behind walls of snow from three to five feet high, may be seen eager groups of skaters skimming swiftly over the ice, or getting their blood in circulation by a rousing game of hockey. We have already had two hotly contested matches between philosophers and theologians, in which, however, the honors were divided, each scoring a victory.

The Novitiate, A New Villa.—At last a long felt want has been supplied, and after weary waitings and many prayers, the novitiate is a proud and happy possessor of a villa. After a good deal of searching and several disappointments, a site was finally pitched upon and purchased last fall; not however until some little difficulties about right of way had been smoothed over by the proprietor. The property consists of a long-narrow strip of land lying between the high road and the Rivière des Prairies, an outlet of the Ottawa, at a distance of about two miles from the novitiate. At the time of purchase there was an old house standing on the grounds; but as it could not be adopted to the needs of the community, it was pulled down, and plans for more commodious quarters were drawn up by Father Minister. Building operations were begun forthwith, and carried on with such vigor that the doors

were thrown open to the community on the 21st of January and the event celebrated by a substantial dinner.

The house is a plain red brick, two story building, hidden from the road by a high fence. The front is unpretentious looking; but around the back and sides run wide, breezy verandas to which the Reverend architect has succeeded in giving a very attractive appearance. Some semi-circular projections jutting out over the bank, lend a pleasing variety to the outline, and form a series of cosy nooks and shady corners, suggestive of a favorite author, a quiet rubber at cards, or comfortable after dinner naps on summer days.

The view from the veranda is not without charms of its own. About thirty feet below, runs the river which is here about half a mile wide. The opposite bank thickly covered with under-brush and small trees, rises almost perpendicularly from the water's edge to the height of a hundred feet or more, and has its summit crowned with some scattered cottages and farm houses. Looking up the river, dotted here and there with islands, one sees in the distance the straggling houses of Sault-au-Récollet, with the twin spires of its quaint historic church, which carries the mind back to the old Indian settlement of Notre Dame de Loretto. The river, after sweeping past the villa in a broad curve, widens out into a little lake about half a mile lower down, opposite the village of Saint Vincent de Paul, which can be seen on an eminence on the other side of the river, the high walls and strong towers of its provincial penitentiary standing out in bold relief on the summit.

The interior of the house has been arranged for two separate communities, novices and juniors having each their side. On the lower floor are the chapel, the recreation halls, a refectory capable of accommodating sixty at a pinch, and the kitchen. Upstairs are two large airy dormitories, separated by three or four bedrooms. Above the rear veranda and overlooking the river, is a small roof-garden, which will form a splendid place for evening concerts during the summer holidays.

On villa days, novices and juniors will keep to their respective sides of the house, and except on special occasions, will meet only in the refectory. Each community will spend its summer holidays here separately, and have the run of the entire house during the period assigned to it.

As soon as spring opens, work will begin on the grounds. Trees were planted and walks marked out last fall; and it is now proposed to cut a sloping path in the bank, down to the water's edge. There are also mysterious rumors of a tennis court being set up on the junior's side. A boat-house will be built and boats purchased as soon as the ice breaks up; and as there are some islands and good fishing places lower down the river, both novices and juniors are already weaving golden dreams for the coming summer.—*G. Fêré.*

China, Conversions in the family Siu.—The family Siu (pronounced Zi at Shanghai) of Shanghai, Zi-ka-wei, and the neighborhood, comprises the descendants of Paul Siu, the most illustrious of Father Ricci's converts. He

was associated with Father Schall after the death of Father Ricci, and, Christian as he was, he rose by his unusual ability to the highest office of state. He was something more than the Li-Hung-chang of his day. As a Christian he was so edifying and so devoted to the interests of the mission, that we look back to him with only a little less reverence than to Father Ricci or Father Schall. During the persecutions of the last century some branches of his family fell off into paganism, and many of them are living around us here, as completely pagan as if they had never a trace of Christianity in their family. Other branches have remained faithful, and we have one of his descendants in the Society. With the exception of one or two families, both the Christian and pagan branches have fallen from their former state into poverty.

Zi-ka-wei derives its name from the family of the great Zi. Up to the present year we have had but few relations with the pagans, who seemed to keep the fathers at a distance. But this year a zealous young German father, just out of the tertianship, has gone among them boldly and preached up their illustrious ancestor, reproaching them amicably for having deserted the religion to which he was so devoted, and which he prized above all his worldly honors and dignities. They did not manifest anything of a hostile spirit, and the patriarch of the family, who has great influence over the rest, showed himself favorable and gave some hopes of his own conversion. He is a simple old man, cultivating his little patch of ground not far from us, and though he is poor, he is looked up to and respected by all the family, even by the comparatively rich rice merchants of Shanghai. China has many good democratic principles in her civil polity and social usages.

There is a strong family spirit in the people, and one branch of a family will not easily take an important step without consulting the other branches. So the question with our Zi's of Zi-ka-wei was, what would the Zi's of Shanghai think of their prospective conversion, The first of the tenth moon (Nov. 5) had been fixed for the annual reunion in the family hall, according to the national custom of honoring their ancestors. Our zealous missionary, not to let such an excellent opportunity slip, managed adroitly to have himself invited to the reunion, even by the Zi's of Shanghai.

The first day of the tenth moon found him bright and early in a carriage, with a Chinese father for companion, and the simple old patriarch of Zi-ka-wei, and another pagan Zi, who is an A. B., and keeps a little school. It happens that Father Li is at present publishing the life of Zi, the great Christian statesman, and the first volume had just appeared before the reunion. The two fathers had several copies with them, which served excellently to introduce the subject of religion. They were received and listened to very kindly by the Zi's of Shanghai. The fathers could not remain for the dinner, as the viands had all been offered to the great ancestor of the Zi's, and our Christians have to abstain absolutely from such practices. The visit, however, was quite satisfactory, as our neighbors have the assurance now that their cousins of Shanghai will not regard their conversion with an evil eye. There are

now eight or nine men under instruction, mostly Zi's, and about twenty women. We have much at heart the conversion of the family Zi, and beg a kind intention for that effect.— *William Hornsby.*

Cuba.—The fathers of our college of Belen, Havana, are in general well. The number of scholars is less than other years, on account of the financial distress of the island which is desolated by the war. We have 119 boarders, and 102 day scholars.—Our Very Rev. Father General offered the Spanish Government to send some of our fathers as chaplains to the army during the war; a great many have offered themselves to come. The Captain General, consulted by the Government, answered, he would be very much pleased to welcome them, the more so as they were priests of the Society; but we don't know if they will come or not, on account of the opposition of some and of other difficulties. There are many soldiers in the hospitals of this city, the most of them on account of diseases due to the climate of the country, rather than by consequence of the war.—*Father Cristobal.*

Denmark.—Our college of St. Andrew at Ordrupshöj near Copenhagen, has more students than ever before in its history. Until now 50 had been the maximum; but this year we number already more than 60, though we are only at the beginning of the session. About one half are Catholics, the remainder Protestants. The Danish people are beginning to have confidence in those "Catholic Monks," as they call us. Only the other day a young man asked to finish his studies at our college, preparatory to becoming a Lutheran minister. It was thought best not to admit him. Last year four of our students entered Archbishop Ireland's newly founded seminary; they will devote themselves to the evangelizing of their countrymen in the United States. The number of priests educated at our college is considerable. The two missionaries now in Iceland, the Reverend Fathers Frederiksen and Osterhammel made their studies here. Three of our old scholars were recently ordained priests at Rome, and are soon to return to Denmark as missionaries; four have entered the Society; one is already a missionary in Denmark; one died on the missions in North America.—Our football club has made a name for itself throughout the neighborhood. For several years past it has proved itself invincible in every contest with the teams of other schools and colleges.—Conversions to the true faith have been quite numerous throughout Denmark of late years, and our fathers of the residence of Copenhagen are kept very busy. Several times already, the students of the University of Copenhagen have invited a father of our college of Ordrupshöj to deliver lectures among them on scientific subjects.—*From a Letter of Father J. Sveinsson.*

England, Campion Hall, Oxford.—Father R. F. Clarke in a letter to Father Denny, who was with him at Oxford in 1856–'57, writes:—

"Oxford in general has improved much since our time. The men are truer,

more industrious, more in earnest in everything except religion. The one sad drawback to the welfare of the University is that dogma seems to have died out of its life, and religious indifference to be almost universal. It is simply pagan with a thin varnish of Christianity. I hope through God's mercy that the incoming of Catholics may be the beginning of a revival of religion. Besides ourselves, the Benedictines are coming next October, and a fine site has been secured for a college for secular priests. At present we are only beginning, but it is a privilege to have taken part in the beginning of such a work. Our present house is only temporary, as it allows of no increase in our numbers. We are eight in community — two priests, four scholastics, and two servants. Father Rickaby is with us and has been appointed by the Bishops lecturer to the Catholic undergraduates here. The scholastics have just finished their philosophy in the Society. They are attending lectures chiefly on classical subjects, and seem to like Oxford very much."

We learn form the "Letters and Notices" and the "Tablet," that the bishops have appointed Very Rev. Canon Kennard, a secular but an M. A. of Oxford, chaplain to the Catholic students at the university. He has in turn appointed Father Rickaby to give the course of lectures. This arrangement was made because the bishops were unwilling to place the whole charge of the Catholic students in the hands of the Society, but were almost unanimous that no one could be more fitly selected than Father Rickaby for giving the lectures. The appointment is only for the academic year beginning in June. The Rev. lecturer began his course the first Sunday of the present term in a private chapel and so far the lectures have been exceedingly well attended. At Cambridge University, Dom. Cuthbert Butler, a Benedictine Father, is giving the lectures.

Father Bernard Vaughan, who received his "gradus" in 1884, was, on February 2, raised to a professed of four vows "ob eximium donum prædicandi." He has gone to Rome to preach the Lent.

Cordiality of Protestants.—In these days of increasing cordiality of many Protestants towards individual Catholics, and of an awakening desire to know what the doctrines of the Church really are, some of our fathers are doing a most useful work by encouraging such advances, and delivering controversial lectures, in the true spirit of courtesy and good-will, and in the patient explanation and discussion of Catholic teaching. It is with this strong conviction that we have before drawn attention to Father Lucas' recent lectures in different parts of Wales, and to that series which Father Donnelly has entered upon at St. Francis Xavier's, Liverpool, chiefly in answer to Mr. Samuel Smith, M. P., who in Wales, as well as elsewhere, has of late thrust himself forward as a violent assailant of the Church. A still more efficacious means of attracting serious-minded Protestants to an honest and dispassionate consideration of Catholic doctrine, is the ready and kindly acceptance of invitations sent by Protestants to meet them in friendly explanation and discussion.

Such was Father Bernard Vaughan's address to certain clergymen in Manchester at their own request, and such also has been Father Gerard's still more recent explanatory sketch of the life and principles of St. Ignatius, delivered by request to a full audience in the Toynbee Hall, and most attentively listened to. The same father's address on the "Papal Condemnation of Anglican Orders," given at their own invitation to certain Baptists of Bristol, was acknowledged by a most courteous letter. All this is a proof of the improved amenity of feeling and of the newly-awakened readiness to grant a calm and fair hearing to a Catholic lecturer, to which we have referred. To help to such results is surely a work especially becoming the Society.—*Letters and Notices.*

Fordham.—Perhaps the most noteworthy event that has taken place recently in connection with St. John's College, is Father Campbell's speech at the Alumni Meeting on the "Present Peril in College Education." It is a reminder that our colleges, poor as they are in comparison with the richly endowed institutions around them, have nothing really to fear. In the time of Augustus Catholic educators triumphed over the highest degree of culture that the world had yet known. To-day "the educational trend is almost entirely in the direction of the natural sciences," but this should not discourage us, for the application to science to the neglect of the arts, means "the wreck of the universities and the mental deterioration" of those entrusted to them. This, Father Campbell shows by the words of some of the most eminent men of our times, but for these we must refer our readers to the pages of the "Fordham Monthly." Some of the speaker's assertions have been attacked and doubtless some of his statements may be charged with exaggeration, but we believe he proves his thesis, that "It is Catholic teaching alone that can elevate the human race from the degradation of ignorance and error, and crown it with that glory which only the spiritual intellect can achieve in whatever pursuits the human race may choose to direct its energies and devote its time."

Calculus an Optional Study.—Fordham has given up the obligatory study of Calculus. Lest this may seem to put Fordham in a lower grade than other colleges, it will be well to bear in mind that in none of the great universities in this country or in England is Calculus obligatory. Not at Oxford, or Cambridge, or the Royal University of Ireland, nor at Harvard, Yale, or Johns Hopkins. They claim that, unless the student is to become an engineer or a specialist in Mathematics, he can employ his time to more advantage in the study of those branches he will be called on to use in his profession, such as Philosophy, Literature, and History.

France.—The mission preached at Rheims by 32 of our fathers was successful beyond expectation. Two thousand conversions are spoken of, not including returns to the practice of religion of such as had abandoned it for

the time being.—The novitiate of the Province of Lyons, located for many years at St. Leonards-on-sea, England, was moved back to France during the month of October, 1896, and is now at Aix. It is not improbable that the scholasticate of Mold may be transferred to France during the year.—The scholastics of the Province of Toulouse are about to leave Ucles and return to Vals their old home. The novices of this province have began again in France the trial of the pilgrimage.—The novitiate of the Province of Champagne is again established at St. Acheul, as also the juniorate.—The missions of the Province of Lyons in Egypt, Syria and Armenia have recently earned precious words of approbation and encouragement from our Holy Father and the Cardinal Prefect of the Propaganda. The conversions are numerous, and many schismatics are returning to the unity of the Catholic Church. The schools especially are doing excellent work. The residence of St. Pulcheria at Constantinople, formerly included in the mission of Armenia, has been purchased by the Lazarist fathers.

Lille.—Our fathers at Lille are about to build two large scientific schools. One is to be preparatory to the different military careers, similar to the Ecole de St. Geneviéve at Paris, so well known as the Rue des Postes. The other is to be a Catholic school of Arts and Trades—Ecole Catholique d'Arts et Métiers—and is destined for the education of overseers and directors of manufacturing works.

Georgetown College.—The speech of Father Richards at the "Catholic Alumni Association of Boston" deserves to be remembered. It is all the more worthy of note as it followed the speech of President Eliot of Harvard, who had made a plea for the students of Catholic colleges to attend the professional schools of Harvard. Father Richards, after a word for the classics, spoke as follows of the superiority of Catholic philosophy :—

"But it is in philosophy that the greatest strength of the Catholic colleges resides. This it is that knits together all the various threads of learning and makes of them one consistent and harmonious fabric. Thus it becomes the great principle of unity in education. In the Aristotelian philosophy, adapted by St. Thomas and elaborated and enriched by countless acute and observant intellects down to our own day, we have an incomparable system of truth. Other colleges and universities may imagine that they teach philosophy, but it is ordinarily, if I mistake not, a mere History of Philosophy, a lifeless catalogue of the tenets and vagaries of successive schools, or it is a fragmentary and discursive treatment of limited questions. Only the Catholic colleges, if my observation is correct, have a vast, compact, thoroughly reasoned and tested body of philosophic truth, extending over the whole field, consistent in all parts, taught and drilled into every graduate by lecture, repetition, disputation, and essay, until it becomes a part of his very mind and mode of thought. The value of such a training for one's whole life and for every profession is incalculable. In induces orderly habits of thought, it maps

out and arranges all other knowledge in the mind, showing the dependence of one field upon another; it gives us our intellectual bearings, affording, in fundamental principles, the points of departure and lines of reference by which all sciences and all learning are divided, arranged, and guided; it develops the power of analysis and supplies the tests by which to judge the results of analysis and induction. The slight esteem in which philosophy seems to be held outside of the Catholic institutions of learning would be marvellous were it not explained by the inherent defects of the philosophy itself as taught in other schools."

German Province.—*A New Novitiate* for the German Province has been opened at Feldkirch, Austria. We have been promised a description of it for our next number. Though the building will not be finished till April, it was sufficiently advanced to be occupied by a community of over 50 last October. It is intended as a House of Retreats, as well as a novitiate, and already three bands of priests, one 19 in number, and 26 laymen have met there to go through the exercises. Two fathers are appointed to conduct these retreats.

A Wonderful Increase. The Catalogue of the German Province, "ineunte anno 1897," shows that the province numbers 1263 members, an augmentum of 60 over 1896. During the year 1896, 80 novices entered, there were 10 deaths and 10 defections, 7 of these being novices. It is rare, indeed, that a province shows such a flourishing state.—The catalogue also shows that ten are now studying at different universities; viz., two at the University of Berlin; four at Vienna; one at Strassburg; one at Prague; one at Innsbruck; one at Louvain. Of these ten, eight are fathers who have finished their Theology. Only two are scholastics and they are living in our scholasticates at Innsbruck and Louvain while pursuing their studies at the University.—At Feldkirch all the "Magistri Gymnasii Austriacii" have been obliged, after finishing their Philosophy and Theology in the Society, to go through a three years' course at the University and undergo the difficult "Staats-examen," in order to obtain the "facultas docendi."

Iceland.—We are still busy collecting the funds necessary for the erection of a leper hospital in Iceland. The enterprise is progressing favorably. We hope that the Sisters of St. Joseph of Chambéry, who are laboring with so much success here in Denmark, will be able to undertake the heroic task of caring for these unfortunate people. Four of the sisters have already spent three months in Iceland, where they have opened a Catholic school at Reykjavik, the attendance consisting of two pupils. It is the first Catholic school in Iceland since the Reformation. Besides the sisters, many of whom are anxious to devote themselves to the service of the lepers, nine other persons, French, Belgian and Danish, have offered themselves to go to Iceland as soon as the hospital shall be established.—Iceland has lately been visited by a terrible scourge in the shape of an earthquake which has wrought incalculable

damage. The first shocks were felt on the 27th of August, but the dreaded quaking continued with intervals for a month longer. The districts in the neighborhood of the famous volcano Hecla were especially ill-treated. Almost every house is a heap of ruins. The poor people are reduced to the utmost misery and destitution, and find themselves without roof or shelter at the beginning of a polar winter. For more than a hundred years Iceland has not experienced so violent and destructive an earthquake, though earthquakes are far from uncommon on the island. The surface of the earth in many places is completely changed; rivers have changed their course; enormous chasms are to be seen in all directions. What is more curious still, a new geyser, larger than the old one, has been formed, which every ten minutes heaves up its columns of boiling water to a height of 200 feet.—*Father J. Sveinsson.*

India, Mission of Bombay (German Province).—The news from Bombay is sad as far as regards the state of the city. The plague can hardly be said to be on the decline. Schools ought to have been opened in the beginning of January, but on the 16th of Jan. Rev. Father Höne, Superior of the Mission, writes, "Our schools have not yet all been reopened. A part of St. Mary's College, the higher school division of the 1st and 2nd class boarders, will probably go to Khandala (the villa of the college, situated about four hours from Bombay on the heights). The Rev. Father Weingartner, Rector of St. Mary's, has written to the parents offering to receive the boys at the villa, requiring somewhat higher terms on account of the greater expenses. About seventy parents have already consented to send their boys and so probably schools will be held for them at the villa.

The mortality is still very high. During the week closing Sat. Jan. 16, 1638 died, which is 1154 more than in the corresponding week of the last five years—although the population is far lower. It is said that at least 35,000 people have left the city. On Friday, Jan. 15, over 300 died. The plague now begins to attack also the Europeans. The best known European physician died of the plague and the woman who had waited upon him, died three days afterwards. At the same time the famine exists in the districts of our pagan missions. Our fathers thus far have not been directly molested by the plague. Rev. Father Dreckmann returned to Europe last week, but his sickness had nothing to do with the plague, he needs rest for some time, after over twenty-two years of hard work in the climate which has carried off so many of our fathers.

After I had sent off my letter, I received a few lines from Father Superior, Miss. Bomb. (Father Höne), dated Jan. 23, in which he writes: It is getting worse and worse here. Last week more than ever died; viz., 1758, which is 1257 more than usually died at this period; and this also the population has decreased about by one half. Entire streets are empty. Bombay the Beautiful will soon have to be called Bombay the Desolate. Our fathers, scholastics,

and lay brothers are still well. But in St. Francis Xavier's College, one of the servants died of the plague—most of the other servants ran off. Father Höne earnestly asks for our prayers.—*From Father C. Frick, S. J.*

Ireland, *Our University College and the University Examinations. The Triumph over Protestant privilege and endowment.*

This year the successes attained by Catholic students have been no less gratifying than on previous occasions. They have, consequently, been no less condemnatory of the iniquitous and unjust system against which our people have so long protested, and against which they mean to continue to protest until justice has been done them. As might have been expected, *University College, Dublin,* has, through its students, most efficiently served in making complete what is at one and the same time a triumph and a protest. In the first place, a student of the College, Mr. Patrick J. Hogan, has carried off a Junior Fellowship in Mental and Moral Science. This brilliant success fittingly follows a list of University achievements of a very notable kind. In the course of his annual address the Vice-Chancellor of the University, the Right Hon. Christopher Redington, recounted some of Mr. Hogan's previous successes when he recalled the fact that he obtained the Modern Literature Scholarship in 1887; secured Second Honors in Modern Literature at B. A. Examination in 1890; was First in Second Honors in Mental Science at M. A. Examination, 1892; and was specially mentioned for highly distinguished answering at Junior Fellowship Examination (Mental Science,) 1894, when he took second place. Mr. Hogan's brilliant success is not, however, the only triumph of moment secured by students of University College. Its *alumni* have also obtained a Studentship in Classics, a First Class Scholarship in Modern Literature, with others in Mathematics and Ancient Classics. Furthermore, of the ten first-class honors awarded in the Bachelor of Arts examination, five have fallen to students of the College, in addition to six exhibitions, four of them first-class. This is a splendid record, but to it has to be added the further fact that the Gold Medal for English Composition has been conferred on another student of the College, Mr. Patrick Mac Sweeney, M. A. In the Medical Examinations of the University the Catholic University School of Medicine has also scored in a very notable manner, its students securing in the First Examination in Medicine three honors and the only first-class exhibition, while in the Second Examination in Medicine they carried off the only two exhibitions awarded. Catholics have good reason to rejoice at the attainment of such results, and to congratulate the Jesuit Fathers and the professors of the College on a series of triumph which even their students have rarely surpassed.—*From "The Irish Catholic."*

N. B. Among the honor men are several of our Irish Scholastics.

Old Clongowes and the Intermediate Examinations.—In the three higher grades, excluding the Preparatory, Clongowes Wood holds the foremost place of all the schools and colleges of Ireland. A total of 45 distinctions in these

three grades is a record worthy of the best traditions of Clongowes, comprising 19 exhibitions, 8 retained exhibitions, and numerous book prizes; the gold medal in the Junior Grade for modern languages, six composition prizes in English, and in both ancient and modern languages, viz., one in the Senior for Latin, two in the Middle for Greek and Celtic, and two for English, and another for German in the Junior Grade.

Six exhibitions out of thirty is a brilliant and, we believe, a unique record in the Middle Grade. In the Junior also, Clongowes leads the list of colleges with a total of twelve exhibitions, one of its pupils, Master James O'Brien, winning the gold medal for Modern Languages in this grade. Clongowes all but secures five other gold medals, being second in Classics in Senior, second in English and in Mathematics in Middle, and second in English and in Mathematics in Junior. In Junior Grade Clongowes has done brilliantly in Mathematics, six having obtained full merit in Mathematical subjects, one pupil, Master A. E. Corbett, scoring full marks in both Euclid and Algebra, thus running Master Leatham close for the Mathematical Medal.

Sodality work for Professional Students.—The "Freeman's Journal," the leading Catholic newspaper of Ireland, speaks as follows of the sodalities in Dublin, under the care of Father Cullen known to many of our readers, as the editor of the "Irish Messenger" and an apostle of temperance :—

In a city like Dublin, where a large number of professional and art students are prosecuting their studies, the question of their religious and even social interests naturally claims a good deal of anxious attention from those in authority. Most of the young men to whom we refer are, on entering for their professional and art courses, fresh from the wholesome influences of home or college life. They have had, in one way or another, the path of virtue made comparatively smooth for them. Outside temptations have not been many, and the strength to resist them has been acquired by habit. All this is changed, as a rule, when the student enters on the life of a large city. At a critical moment he is often left to his own resources. No rules bind him to the regular performance of his duties. The absence often of a healthy social atmosphere or of pleasant companionship tends to increase the sense of a false freedom which leads to no worthy end. The temptations incident to life in a large city are thus allowed full and unrestrained power, not seldom with disastrous consequences. Unfortunately these are not mere platitudes. Those best in position to judge realize to the full how much havoc is caused amongst the students of the city by the causes to which we have referred. The practical question remains how best to cope with the difficulties of the position. One altogether admirable means is happily near at hand, and it is its value we wish to emphasize by these remarks. We refer to the Sodality of the Blessed Virgin Mary, two branches of which, both under the excellent care of the Jesuit Fathers, have been established for some time in Dublin—one in the Church of St. Francis Xavier, Upper Gardiner street, and the other in connection with University College, Stephen's green. Both of the Dublin

sodalities for professional gentlemen and students are branches of the "Prima Primaria" Congregation of the Blessed Virgin Mary, which was founded in the Roman College by Father Leontius, S. J., in 1563. Both have been specially organized with the view of meeting the needs of young students to which we referred at the opening of these remarks. They aim at combining social reunions with their more immediately religious objects. As will be seen, Father Cullen has arranged tonic sol-fa classes and periodical concerts in connection with the Ignatian Professional Sodality, and we have reason to know that his zeal has been wonderfully rewarded.

Father Cullen has just published an excellent "Sodality Manual" for his sodalists. It contains besides the offices usually recited by the members, the History, Indulgences, Approved Rules, and ceremonial of the Sodality, also prayers and devotions so that it may serve as a prayer book, even after school or college days. It is superior to any "Sodality Manual" we have yet seen.

The late Father Denis Murphy.—The various Antiquarian and Archaeological Societies of Ireland have passed resolutions expressive of the keen sense of the loss sustained by them in the death of this distinguished scholar and author. Father Murphy leaves a place in Irish scholarship and Archaeology which it will not be easy to supply. Rev. Father Devitt, Rector of Clongows was elected Vice-President of the Kildare Archaeological Society, which position was held by Father Murphy.

Jamaica, *The School Question.*—His Lordship, Bishop Gordon, is a member of the Board of Education in the Island of Jamaica, and has for years been fighting the good fight in the battle for Catholic schools. The other members of the Board of Education are the Episcopalian Bishops Nuttall and Hanna, two Protestant ministers and three Protestant laymen. Thus far, the government in Jamaica has been one of the fairest, in this regard; and the United States could learn a very useful lesson from this little island of the Caribbean Sea. The Jamaica Government has until now paid the Catholic schools their share of the taxes, given an additional grant for scholarship, and allowed no other school to come within the two-mile radius of an already existing school. The Protestant Bishops Nuttall and Hanna and many Protestant ministers are striving now to handicap the Catholics by introducing Board Schools or "undenominational" schools, which would resemble the Public Schools of the United States, and do away with the government aid thus far given to denominational schools.

Bishop Gordon recently sent the following communication on this subject to the Jamaica "Daily Post:"—

(*To the Editor of the Jamaica Post.*)

Sir,—As a good deal of misapprehension exists as to the action of the Board with regard to undenominational schools and the exemption proposed as to Roman Catholics, it may be useful to the public if the circumstances that led

to the proposed alterations in the Code, and the reasons that influenced the Board of Education, are related and explained.

1st. On more than one occasion it had been represented by members of the Board, that Protestant parents considered it a hardship that in certain districts they should be compelled to send their children to a Roman Catholic school because there was no other within reach.

At the quarterly meeting held last July, the question was brought to a direct issue by the demand to establish a Baptist school within a mile of a long existing Catholic school. The demand was contrary to the Code unless circumstances were shown to exist that rendered the school necessary. In this case it was most forcibly argued that were the proposed new school considered unnecessary, it would be a violation of the consciences of the Protestant parents to deprive them of the advantages of education unless they chose to accept it from Roman Catholics. The view taken, not only by the proposer of the motion for declaring the Baptist school necessary, but by all the members of the Board who spoke was, that a case had been made out, but that in view of the importance of the issue, including as it did the necessity in all justice of granting a similar favor to Roman Catholics in similar circumstances, the decision had better be put off till it could be fully discussed at the October meeting when the Code would fall to be revised. After a debate, which led to the acceptance of the amendment proposing the exemption of Roman Catholic schools in the event of adoption of undenominational schools, the claim urged on behalf of the proposed Baptist school was admitted, the school declared necessary, and Protestant consciences satisfied.

2nd. The experience acquired in the working of the present Code showed that it would be for the advantage of education, both in point of economy, efficiency, and the better status of Teachers, if the Board under the new Code had power to amalgamate small, inefficient and struggling schools into one large school, and also that in the event of a new school being applied for, it would be for the Board to determine the site, so that amalgamation, in some central spot, with existing schools would prevent the increase of the number of small schools. Large schools so established would necessarily have to be undenominational, and discussion brought out the fact that there would be no obstacle on the part of the majority of those concerned, that is, the different Protestant denominations.

Only one difficulty called for a solution, and that was the case of the Roman Catholics. Under the present Code they stand in a position of perfect equality with all other denominations, but were the undenominational school adopted as the only school of the future, Catholics would not only lose their present equality with the denominations, but on account of their conscientious objection to undenominational education, they would be forced into a state of such complete inequality as would compel them to build and staff all schools they might in future require at their own expense, whilst contributing to the schools of all other denominations. Had the Board of Education chosen to

disregard the conscientious convictions of their Catholic fellow citizens, they could have decided that as they considered themselves right, and the Roman Catholics wrong, and as they happened to be in an overwhelming majority, therefore the Roman Catholics must either give up their conscientious scruples or renounce their claim to a proportionate share wiih their fellow citizens in the public revenues for their education. Fortunately the members of the Board of Education are men who have to the full the love of fair play and justice which characterizes the true Briton, and as they had shown themselves ready to respect the conscientious scruples of parents in the case of the Baptist school, they would show equal respect to those of Roman Catholic parents, and as true Englishmen, all the more because the latter were weaker.

In doing this they have broken no new ground. In the province of Ontario, which no one in Jamaica will feel disposed to consider inferior to themselves in enlightenment, or still less in thorough going Protestantism, whilst they have adopted the most complete system of State education, extending from the Kindergarten to the University, which exists among any section of English speaking people, they have allowed Roman Catholic separate schools, stipulating only that the education given in these will fully satisfy the Government Inspectors as to its being up to the requirements laid down by law as necessary to entitle any school to claim assistance from the public purse.

This is perfect legislation as it has the unanimous concurrence of all the enlightened citizens of the Province, whilst all that the Government aims at is secured, that is a complete and thorough system of education for the whole commonwealth.

✠ CHARLES GORDON,

Kingston, Nov. 27, 1896.

His Lordship on a previous occasion spoke on the same subject before the Governor, Sir Henry Blake. Among other things Bishop Gordon said:—

"In considering the past in the light of history, the reflection forces itself upon us, 'are we right in having eliminated religion from our curriculum in elementary schools, as almost all our colonies have done?'"

"Renan, in his 'Marcus Aurelius,' says that the Emperor went about the work of destroying Christianity, in a very clumsy way when he employed the rack and the sword. His object would have been attained much more effectually by a good public school law, and a minister of public instruction 'à la moderne.'"

"The bishop deprecated also the unwise compromise of substituting for religion, that which is taught in many Board Schools in England, and what Lord Salisbury terms: a patent compressible religion which can be forced into all consciences with a little squeezing. Should we admit this substitute, continued the bishop, we should be shutting our eyes to the lesson of history and committing a folly equal to that of the Roman soldier who having found a bag of pearls, flung away the pearls and kept the bag."

St. George's College.—The college with its three professors gives satisfaction

to the Bishop, and his Lordship is pleased with the work done. Sixty-two boys are in attendance, eleven having entered on the first of February. There is among the pupils variety in religion, greater variety in age, and the greatest variety in color. The students seem to have prodigious memories and are all most respectful to their teachers. For my part I had never, I think, a greater attachment to boys than I have to these, irrespective of age, religion, or color. We are preparing the boys for the Cambridge local examination. The matter in the various branches is assigned by a syndicate in England. The successful candidate acquires certain privileges. The matter for the junior examination is fifty-two chapters of the first book of Cæsar and, as the examination is a pretty stiff one, it will keep a boy busy from January till next December. A gentleman, by the name of Rev. W. Pratt, replaces the Cambridge committee here.—*Extract from a Letter of Father P. Kayser.*

Madagascar.—Recent letters from our missionaries in Madagascar report a great change for the better in religious as well as in political matters throughout the island, in consequence of the recall of the late incompetent and unpatriotic Resident General. The new administration of General Gallieni is giving satisfaction to everyone. The rebels are being chastised, and peace and order restored. Full freedom is guaranteed to all religions, and with such a guarantee, the one true religion is sure to make rapid progress. Already the sad ruins of last year's disturbances are partially repaired. The missionaries have hastened back to their flocks which they had been forced to abandon for a time; the burned or pillaged churches are being rebuilt and refitted, and the school teachers dispersed through fear, have resumed their work. The population of entire villages ask to abandon Protestantism, and to become Catholics. This movement towards the true faith is no where better seen than in the daily increasing number of children that are being educated in Catholic schools. Whilst formerly there were on the whole island less than 27,000 of these children taught by the missionaries and their assistants, there are now 65,103, and soon there will be three times as many as before the war. The Protestants, however, are not yielding their ground without a struggle, and freely use their twofold weapon, gold and intimidation. Their gold they scatter with a lavish hand; fear they propagate by all kinds of alarming rumors. At one time it is said that the English are coming to attack the French, to expel them and restore liberty to the Hovas; at another time, that General Gallieni is on the point of being recalled. In spite of these manœuvers of the enemy, the work of civilizing and evangelizing the island goes on successfully, and a whole army of missionaries could find employment in that vast field, ripe for the harvest.

One of the most important steps taken since the French occupation of Madagascar, is the abolition of slavery throughout the whole island. A good deal of trouble was expected as a result of this measure. What would become of that multitude of liberated slaves thrown upon their own resources?

And what would their old masters say, whose only compensation was the right to keep such of their former slaves as were willing to continue in their service, either with or without pay? To everyone's surprise, however, the change was effected without the slightest disturbance. It will certainly contribute to the pacification of the island, and to the progress of the Catholic religion.

General Gallieni is looked upon by the colonists as the second conqueror of Madagascar. Without violating the official neutrality towards all religions which his position imposes on him, he knows how to recognize the services rendered to his government by our missionaries. Not long ago he sent a flattering letter of congratulation to Father Colin the well known geographer, thanking the father for the valuable assistance lent by him in an important surveying expedition along the eastern coast.

Madura.—A much appreciated favor has lately been granted by the English government of India to our fathers in Madura. Every Jesuit who has gone through the regular formation of the Society as far as philosophy inclusively, is officially recognized as professor of the university, on his simple presentation by superiors. This gives him a right to the gratuity which the government has hitherto conferred on those only who had taken their degrees either in Europe or at the university of Madras. Nor is the concession limited to the college of Trichinopoly. It extends to all of Ours who live in the presidency of Madras, and benefits the fathers of Mangalore as well. Mr. Duncan, the director of public instruction, by whose kindly intervention this signal privilege was obtained, accompanied its announcement by a letter very laudatory to the Society, its methods and experience of 300 years.

Mexico.—The Mexican Province, under the title "Cartas de Mexico," has issued the first number of what promises to be a valuable addition to the Province Letters. The number opens with the first part of a history of the Province from its re-establishment down to our own days. Then follows a description of our new church of the Sacred Heart, of the new college, or "Instituto Cientifico," in the city of Mexico under the patronage of St. Francis Borgia, with a phototype of the facade. Then follow letters from the college of Saltillo and different residences, from Ecuador, a necrologia and Bibliographia and Varia. A supplement containing "Records of the Old Province of Mexico" is sent out with the number. It has an account of the Professed House founded in 1592, accompanied by two phototypes of its church. What pleases us most, and will be valuable to future writers is the care with which these new "Cartas" have been edited and the prominence given to historical matters. The Mexican Province is to be congratulated on such an auspicious beginning of its "Cartas."

Missouri Province, St. Louis University, Scholasticate.—Menstrual disputations were held on Nov. 23, 1896, and Feb. 15, 1897. In the former the following were the participants: *Ethics*, Mr. L. Fusz, defender, Messrs. W. Bennet and W. Eline, objectors; *Psychology*, Mr. G. McGovern, defender, Messrs. L. O'Connor and F. Breen, objectors; *Cosmology*, Mr. I. Kircher, defender, Messrs. W. Dooley and A. Muntsch, objectors; "Mechanics," "Impact of Bodies," Mr. J. McGeary, lecturer. In the latter the parts were taken as f ollows: *Ethics*, Mr. A. Lebeau, defender, Messrs. J. Kammerer and F. Hœfkens, objectors; *Cosmology*, Mr. J. McNichols, defender, Messrs. D. Johnson and B. Abeling, objectors; *Logic*, Mr. F. X. McMenamy, defender, Messrs. J. Whelan and J. Hugh, objectors; "Chemistry," "Combustion and its Phenomena," Mr. T. Smith, lecturer, Mr. J. Mackey, assistant.

On the 3rd of February, Father Walter H. Hill, known to the readers of the LETTERS as a frequent contributor to its pages and famed throughout the philosophic world of this last quarter of the century, by his admirable English text-books of philosophy, happily rounded off fifty years of his life as a Jesuit. The commemoration of this golden event in his religious career was becomingly opened with a solemn Mass and a sermon *coram Pontifice*, His Grace, Archbishop Kain, not the least impressive feature being the excellent rendering of the choral parts of the Mass by our philosophers' choir. Next, at the conclusion of dinner, the formal yet heartfelt greetings and good wishes of the community were tendered the venerable jubilarian by the philosophers in addresses and poems and songs, each of which was characterized by absence of the commonplace and evidence of exquisite thought and expression. And last, as the crowning of the day's jubilation, an enthusiastic reception was given in the evening by the university alumni, who came in large numbers to felicitate and do honor to one, known to all by the voice of fame, and recalled by many with affection as their revered and esteemed professor in the days gone by. Prominent among the old friends, who had been enabled to extend their congratulations in person throughout the day, were Count Wm. J. Onahan of Chicago, the rectors of most of the colleges and Father Michael J. Corbett, who had been Father Hill's Superior and fellow-laborer in the ministry of late years and was now privileged to speak during the solemn Mass of his works as a faithful Jesuit during the five decades just closed.

Chicago, St. Ignatius College.—Owing to his engrossing duties as director of the six schools comprised within the parish of the Holy Family, Father J. Curran has been relieved of the burdens attached to the office of procurator and succeeded by Father J. Real.—While the numerous sodalities already existing in the parish have continued to flourish in good works and increase in numbers, two others for the deaf and dumb, composed respectively of young men and boys, and young ladies and girls, have been established by the aged but withal energetic Father Paul Ponziglione and recently aggregated to the Prima Primaria Sodality in Rome.

Cincinnati, St. Xavier College.—On the feast of the Purification of our Blessed Lady, Father Michael J. O'Connor was installed as rector in succession to Father A. J. Burrowes, and a few days later was relieved of the duties of the prefecture of studies for the collegiate department by Father T. A. Sebastiani.—Father O'Connor still retains the chair of lecturer on Logic in the post-graduate course, which was started last November and has attained a success exceeding the most sanguine expectations of its promoters, prominent among whom was Father John N. Poland, lecturer on Ethics and Literature.

Florissant, Novitiate.—Ground has been broken for a new building, which is to accommodate about 30 tertians. It is expected that, weather permitting, this building, which will supply a want long felt, will be in readiness for the opening of the next scholastic year.—Father A. J. Burrowes has replaced Father T. A. Sebastiani as prefect of studies and professor of poetry in the juniorate.

Milwaukee, Marquette College.—The members of the college alumni association have recently given proof of their wide-awake Catholic spirit. In the latter part of January a measure was introduced in the Wisconsin legislature *requesting* Congress to return the statue of Father Marquette, placed last year in the Memorial Hall of the House of Representatives. The plea put forward was that Père Marquette was not a citizen of Wisconsin, but a pioneer illustrious in the history of Wisconsin, and, therefore, the proper place for his statue was the hall of a proposed historical library building to be erected in Madison. The following week the alumni met for their quarterly "smoker," and soon it became evident that the members had read between the lines of the carefully worded measure and discerned the tracing of A. P. A. fingers; for, without suggestion or even hint from any of Ours, it was moved and unanimously carried that the association condemn the measure and, moreover, that a committee be appointed to draw up resolutions of protest against the proposed removal, and a copy of these resolutions be sent to every Catholic pastor in the State with the request, that he would exhort every voter in his parish to sign the protest and see that the copy with the signatures be forwarded to the district senator or representative in the legislature. The action taken by the association met with the hearty approval of the college authorities, and no time was lost in carrying it into effect. Fearing, however, lest the petition forwarded to the pastors by an association controlled by the college might seem an invasion of episcopal rights, Rev. Father Bushart, the rector, at the same time wrote an explanatory letter to each of the ordinaries in the state by way of apology for the course adopted, since the measure was to be argued before the legislative committee in charge on the following Wednesday. To this letter the Rt. Rev. Bishop Messmer of Green Bay hastened to reply that the action of the alumni association, far from needing an apology, called for, rather, the highest commendation, as proving their sterling Catholic instinct, and reflecting honor on their Alma Mater, which had nourished this instinct and made them, as they now were, a shining model

to all Catholic young men. The protest, as was expected, received numerous cheerful signatures, which have no doubt affected the fate of the measure, not learned at the time of this writing.

Omaha.—The change of St. John's Collegiate Church into a parish church, which went into effect on the 7th of January, has already been followed by marked improvements, especially in attendance; where before three Masses on Sundays were amply sufficient, now double that number are required to meet the increase of faithful worshippers; and the sodalities which have been brought into life bid fair to grow into most flourishing and effective institutions for the spiritual good of the community.

New Mexico Mission.—Most Rev. P. L. Chapelle, Archbishop of Santa Fé, thus writes in his Lenten Pastoral: "First-class Catholic papers written either in English or German are numerous, and therefore we need not mention anyone in particular, but take great pleasure in again recommending strongly to all who read Spanish, the 'Revista Catolica' published at Las Vegas by the Rev. Jesuit Fathers. We esteem ourselves fortunate indeed in possessing in this archdiocese such an able periodical. Its editors are most learned and pious, well acquainted with the needs of our people and ever ready to promote their truest interests. Not only are they practised writers who wield an admirable style, but they are apostolic men whose enlightened zeal enables them to give us every week a true intellectual feast. We therefore would wish to see it taken by every Mexican family in which there is found some member that can read. At least some copies of the 'Revista' should be found in every village of our Territory. The practical means to attain this end will readily suggest themselves to serious minds. The 'Revista Catolica' is not only an excellent Catholic paper but it is moreover the tried and staunch friend of the Mexican race."

New Orleans Mission, *Father David McKiniry.*—In the death of Father David McKiniry, the mission has lost a veteran, who, as professor, missionary and superior, took for more than forty years a leading part in its work and development. He was born at Waterford, Ireland, and studied at Maynooth. Shortly after his ordination, he entered the Society and came to America. His vast erudition and especially his devotion to classic literature, made his work in the colleges highly valuable and successful. His fondness for books and reading was extraordinary, and seemed to increase as years went on. On his travels and missionary excursions, in the midst of his occupations as rector at Spring Hill and New Orleans, and even in his last sickness, he was ever the man of study, jealous to make use of every moment of time. Father McKiniry was a ready and persuasive speaker in the pulpit, and a popular preacher of retreats, especially to priests. Some thirty years ago, he delivered a series of lectures throughout the country for the benefit of St. Joseph's University at Beyrouth, Syria, and contributed materially to the

creating of that famous seat of learning, the pride of the Society in Eastern lands. He even conducted a mission in Australia, and whilst there, visited the dungeons where his two uncles, priests, had suffered and died for the Catholic faith. To his remarkable gifts of intellect, Father McKiniry joined the kindliest of dispositions, great loyalty of character, and solid, unaffected piety. His vigorous constitution seemed to promise many additional years of active work; but his strength had been undermined, and after several months of lingering illness, he ended, on the 18th of December, a life faithfully spent in the service of God and of souls.—R. I. P.

College of the Immaculate Conception.—Sunday evening, February 28, a reception was given in the college library to the Apostolic Delegate, Archbishop Martinelli, on the occasion of his first visit to New Orleans. The members of the Jesuit's Alumni Association had taken charge of the necessary arrangements, and had used their best endeavors to make the event honorable alike to the distinguished guest and to the Society. The hall was filled with a large and brilliant gathering of representative Catholics, and a fine program of exercises was gone through, made up of the best that could be had in eloquence, music and song. Prominent among the audience were the Archbishops of New Orleans and Cincinnati, the Bishops of Natchez, Dallas and Indian Territory, many priests from New Orleans and elsewhere, officers from the United States men-of-war Maine and Texas with their chaplain, and from two French war ships that happened to be in port. Archbishop Martinelli was welcomed by Mr. Thomas J. Semmes, president of the Alumni Association, and other select speakers; one of the students read a Latin address, and Father Semple, rector of the college, spoke in the name of the faculty. The Papal Delegate in his reply dwelt feelingly on the hearty welcome which, since his arrival in the country, he had met with everywhere, especially in the South. He emphasized his deep interest and concern in the system of education carried out in the colleges of the Society, and congratulated them on their success.—During the second session of the Catholic Winter School, now in progress at New Orleans, Father William Power is to give three lectures on Divine Revelation. He will treat first of "The Nature and Necessity of Divine Revelation," secondly of "The Fact of Divine Revelation Fully Established," and lastly of "The Difficulties Raised Against Revelation and Its Proofs."

New York, *St. Francis Xavier's, The College.*—During the month of February, two ex-Rector's of this college died; the Rev. Joseph Loyzance, who was Rector from 1864–'65 to 1869–'70; and the Rev. Henry Hudon whose term extended from 1870–'71 to 1879–'80. Both are still remembered in the parish, as the attendance at the requiem Masses said for them showed. Rev. Father Rector said a special Mass at 9.00 A. M., on March 1, for Father Loyzance and on March 2, for Father Hudon.—R. I. P.—A very bigoted School Commissioner while refusing, the other day, on religious grounds to promise

his vote to a young Catholic, who was soliciting it to confirm him in a position as teacher, abruptly asked him: "Are you a graduate of St. Francis Xavier's?" And on the young man answering "No," he said, "There is so and so, etc.," naming several of our graduates, "they are graduates of St. Francis Xavier's. There is no doubt about it, those Jesuits turn out fine men. Mr. —— is an educated man, a thoroughly educated man."

The Church.—On January 3, a two week's Mission was opened in the church by Father Joseph Himmel, assisted by Fathers Francis A. Smith, M. A O'Kane, F. B. Goeding, and W. J. Stanton. The results were very gratifying. About twenty-five converts were baptized and a dozen more left under instruction; 138 adults received confirmation. The archbishop himself came for the ceremony. The missionaries have promised an account of the mission for our next number. A very gratifying result was the new life given to the young men's sodality of the church, which for a time was far from being satisfactory in point of numbers as compared with the other sodalities. Father Quigley, the moderator has labored strenuously to improve the attendance. The mission came to crown his work, so the sodality has now over 250 names on the roll.

Rome.—The number of students studying in the Gregorian University is as follows: in theology, 651; in canon law, 64; in philosophy, 314; total, 1029, an increase of four over last year.

The Society in 1896.—The catalogues of the different provinces show that the number of Jesuits "ineunte anno 1897" was 14,476, an "augmentum" of 216 over last year. The number of deaths was 239, three more than the preceeding year.

Personal.—His Eminence, Cardinal Mazzella has lately been raised to the dignity of Cardinal Priest, and nominated Protector of the Neapolitan Church in Rome, Santo Spirito, and of the Religious of Le Bon Pasteur in Angers.

His Eminence, Cardinal Steinhuber has been made Prefect of the Congregation of the Index.

Rev. Father Delaney of Dublin is Senator of the Royal University of Ireland.

The Rev. Fathers Hogan, T. Finlay, H. Browne and Darlington are Fellows in the same University.

Rev. Father Hogan has been appointed postulator in the Cause of the "Irish Martyrs," in the place of the late eminent scholar and antiquarian Rev. Father Denis Murphy.

Rev. Father Carini has been appointed Provincial of Rome, while Father Ferretti has succeeded him as Rector of the Gregorian University.

Rev. Father Urraburu, Rector of the scholasticate of Oña, has been relieved of

his office, that he may complete his course of philosophy. He has been replaced by Father Zameza, formerly Superior of the Mission of Colombia.

Rev. Father Joseph Rickaby, who is giving the lectures to the Catholic undergraduates at Oxford, has chosen as the subject of the first course: "The attitude of the Church in the days of her power towards those outside the fold."

Rev. Father Sidgreaves of the Stonyhurst Observatory, at the January meeting of the Royal Astronomical Society, gave an account of the results which he obtained from more than ninety photographs of the Spectrum of the Star β Lyræ which are to be embodied in an important paper shortly to be presented to the Society.

Rev. Father Cortie at the same meeting read a paper on the method adopted at Stonyhurst of measuring the positions of the sun spots.

Rev. Father Gerard's latest work "Was there a Popish Plot?" is regarded by English Reviews as the great historical work of the year.

Rev. Father Palmieri was lately appointed Consultor of the Holy Office.

Suarez—The Portuguese University of Coimbra is preparing to celebrate with great honors the tercentenary of the appointment of Father Suarez to the chair of theology in that University. The event occurred on May 8, 1597. The theological faculty has resolved to make a thorough investigation of the archives and to publish a jubilee volume containing all documents relating to that "doctor Eximius" of the schools. The government will send a copy of this volume to all the principal theological institutions and libraries of the world.

Canisius—The faculty of the Catholic University of Fribourg, Switzerland, is making similar preparation for the ter-centenary of Blessed Peter Canisius—after whom one of the two theological houses of residence at the University is named.

Anchieta—Preparations are being made to celebrate in Brazil the third centenary of this wonder worker. See *Varia* under Brazil.

Jesuit Boys are honored by positions in every department of the American Government. At Washington, they are at present represented in the cabinet of President McKinley—in the bench of the Supreme Court—in the Senate—in the House of Representatives—the Court of Appeals—and in other Government departments. Judge Joseph McKenna the new Attorney General is a student of old St. Joseph's College, Philadelphia.

Spain, *Aragon.*—Our fathers in Gandia have acquired the crucifix that spoke to St. Francis Borgia the words: "If you wish me to grant a longer life to the duchess [his wife], I leave you free to choose, but I warn you that it is not expedient for you." The incident is related by Father Nieremberg in the "Monumenta Hist., S. J." t. I. p. 771. It is given by the Bollandists and in the English life of the Saint, p. 101. The crucifix is about a foot in

height and is a masterpiece of art. It belonged to the house of Osuna, heir to that of Gandia and Esquilache. The owners offered it for sale, valuing it at $1000. The Rev. Father Provincial of Aragon has obtained it through the efforts of several noble ladies, who paid $1102 for it. No sooner had the ladies offered this amount, when an Englishman offered to pay for it any price they might ask, and on the following day another one offered $4000, but the ladies contrived to get it for the stipulated price, and one of them took it to our fathers in Madrid, who received it on their knees, whilst reciting the "Te Deum." Soon after it was sent to Gandia, where the community carried it in procession to the chapel, and there sang the "Te Deum."

Worcester.—*Holy Cross College* has over 300 boarders; by far the greatest number ever attained since its foundation. Honors continue to come to its alumni; the new Rector of the Catholic University, Father Conaty, is one of its graduates, while it counts nine bishops among its alumni. All the bishops of New England, except Archbishop Williams, have studied at Holy Cross.

Home News.—*Archbishop Martinelli* made an informal visit to Woodstock on October 26 and 27. As he gave hardly any notice of his coming there was no time to tender him a formal reception; addresses, however, were made during dinner to His Grace by Father Coyle and Father Casten. The Archbishop replied in English exhorting us to piety and learning. He assured us that he was delighted to be among religious and that he felt at home at Woodstock.

A Present from Father General.—Father Sabetti brought back from Rome a photograph of Our Madonna della Strada sent by His Paternity to the scholastics. It has been framed and hung where all can see it readily, and it will remind us that our Father General remembers us and that we in gratitude should not forget him in our prayers to our Madonna.

A NEW PROVINCIAL.—By letter of our Very Rev. Father General dated February 28, 1897, Rev. Edward Purbrick was installed on March 14, at St. Francis Xavier's, New York, Provincial of the Maryland-New York Province. Father Purbrick was for nearly nine years provincial of England, then Father Instructor of the tertians at Roehampton for seven years, and for the last year Superior at Wimbledon. He has been twice in this country, first in 1877, and in 1879 as Visitor of the Mission of Canada.

Autumn Disputations.—November 27 and 28, 1896. *Ex Tractatu De Deo Creante*, Father Casten, defender; Father Bashnal and Mr. Russell, objectors. *De Divinitate Christi*, Father Dawson, defender; Father Swift and Mr. Dane, objectors. *Ex Sacra Scriptura*, "Plenary Inspiration and Recent Criticism," Essayist, Rev. J. O'Hara. *Ex Ethica*, Mr. Creeden, defender; Messrs. Kean and Mulry, objectors. *Ex Psychologia Superiori*, Mr. Ryan, defender; Messrs. H. Lyons and Moakley, objectors. *Mechanics*, "Mechanical Powers," Mr. J. W. Linnehan.

Winter Disputations.—February 19 and 20, 1897. *Ex Tractatu De Deo Creante*, Mr. S. Ryan, defender; Messrs. McNiff and Finn, objectors. *De Unione Hypostatica*, Mr. Connell, defender; Messrs. Mattern and Singleton, objectors. *Ex Sacra Scriptura*, "The Occasion and Object of I. Corinthians," Essayist, Mr. L. Kellinger. *Ex Psychologia*, Mr. Pyne, defender; Messrs. Walsh and Linnehan, objectors. *Ex Logica*, Mr. Carlin, defender; Messrs. McLoughlin and Geale, objectors. *Physics*, "The Theory of Sound," Mr. C. W. Lyons.

Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1ª Jul. 1895 ad diem 1am Jul. 1896

DOMICILIA	Baptizati	Hæret. Convers.	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1am Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot hebd.)	Novenæ	Triduo	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Fœdus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
Baltimore	70	45	80442	550	3439	44025	35	6	71	166	126	89	119	214	1	15	5	.....	1	4	2	218	340	1604	4	893	3635	250	270	520
Bohemia	11	.....	600	12	15	340	.....	.....	3	30	2	.....	.....	35	...	.....	...	.....	.....	...	1	.....	.....	.....	.....	.....	100	.....	.....	15
Boston College	49	52	98860	3020	5488	75900	1	.....	617	300	268	349	170	194	3	17	4	.....	.....	5	2	900	.....	1043	5	504	11000	.....	.....	1300
" St. Mary's	149	21	72380	4220	1400	51730	58	26	209	261	83	.....	114	365	...	2	...	.....	.....	1	...	538	217	580	6	2562	7480	315	320	180
" Holy Trinity	263	23	23166	455	310	21000	61	.....	131	1220	140	.....	265	80	...	.....	...	.....	1	...	...	102	5	604	4	1600	1025	300	350	.....
Conewago	89	3	23125	150	100	28000	18	.....	38	300	55	171	.....	280	...	.....	...	.....	.....	4	1	.....	.....	80	4	1100	1150	260	255	.....
Fordham	2	2	13009	1189	5524	7642	1	.....	4	40	16	11	33	119	1	5	2	.....	.....	...	1	.....	.....	4	4	150	200	.....	.....	.....
Frederick	68	8	11626	600	73	12246	21	3	23	130	64	.....	10	144	3	4	2	.....	6	1	2	40	40	.....	2	230	650	40	25	290
Georgetown College	15	14	17040	188	16929	1800	1	2	33	282	19	9	65	176	1	13	3	.....	1	...	3	48	1	57	2	103	245	.....	.....	40
" Holy Trinity	173	13	13000	.....	250	15000	29	.....	100	52	150	.....	104	100	...	.....	...	.....	.....	...	...	150	.....	1750	2	350	1500	100	125	652
Jamaica Mission	1817	347	28705	1098	10001	21486	62	31	421	1048	617	743	590	397	...	2	...	.....	2	1	...	498	362	893	10	598	2455	383	455	839
Jersey City	524	20	66387	2890	1520	45660	85	2	145	110	220	216	240	200	1	2	3	.....	1	2	2	6	10	560	6	2500	2600	400	600	800
Leonardtown	329	13	14052	44	322	13160	63	5	83	180	192	.....	72	175	...	.....	...	.....	1	3	...	.....	3	164	6	290	766	.....	.....	240
Manresa	1	.....	500	100	100	300	.....	.....	1	.....	.....	.....	14	4	...	.....	...	88	.....	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
Missionaries †	296	296	128200	64100	.....	.....	9	81	3	396	1419	2604	1296	720	6	14	3	.....	79	...	2	9	12	.....	.....	.....	.....	.....	.....	.....
New York, St. Francis Xavier's	712	142	135911	12522	38789	172100	115	11	1948	641	477	517	5	1009	12	18	7	1	5	7	11	2013	87	1168	7	3367	40000	517	455	.....
" St. Lawrence's	281	40	70250	1400	1950	40900	85	6	412	155	175	5	410	345	2	3	1	.....	.....	2	1	105	.....	1125	7	2100	18500	235	280	730
" B.V.M. Lauretanæ	866	.....	12196	789	.....	11918	150	.....	150	95	105	.....	119	61	...	3	2	.....	.....	3	2	21	.....	371	6	378	.....	243	251	285
Philadelphia, Gesù	224	29	103535	1145	8500	94000	55	9	296	178	179	.....	267	143	...	5	2	.....	.....	4	...	361	164	1125	6	1145	30000	352	356	760
" St. Joseph's	127	32	34980	1500	125	23950	53	13	60	82	85	6	206	42	...	3	1	2	.....	3	4	6	3	450	4	1570	20000	130	150	200
Providence	193	5	30360	2915	473	36100	60	3	199	240	104	206	252	98	...	1	...	.....	1	3	...	63	.....	1665	6	836	3000	279	363	705
St. Inigo's	119	4	7484	48	258	7090	23	2	77	252	35	.....	66	62	...	.....	...	.....	.....	...	...	.....	.....	178	2	150	303	.....	.....	140
St. Thomas's	139	3	5647	355	120	5647	21	.....	44	219	.....	50	100	12	...	.....	...	.....	.....	...	...	.....	5	50	1	15	690	.....	.....	315
Troy	209	4	48417	582	339	44650	33	1	174	100	200	.....	233	48	...	.....	...	.....	.....	1	1	50	.....	724	4	2412	9000	596	584	750
Washington	289	19	52800	1100	.....	49300	48	.....	230	900	136	1	12	364	...	4	1	.....	4	...	1	50	.....	500	6	1500	6000	165	400	900
Whitemarsh	95	6	4370	50	45	4420	16	.....	70	150	50	.....	.....	170	...	.....	...	.....	4	...	...	.....	.....	100	.....	.....	850	60	70	225
Woodstock	47	13	7351	178	1216	14340	2	1	92	50	17	38	32	66	1	15	1	.....	.....	...	3	.....	.....	10	2	270	100	.....	.....	60
Worcester	6	34	23544	1157	1157	6810	16	7	5	196	856	1896	74	243	6	8	4	3	19	5	4	.....	.....	.....	3	125	275	.....	.....	.....
Summa	7163	1188	1126937	102357	98443	849514	1121	209	5639	7773	5790	6911	4868	5866	37	134	41	94	125	49	43	5178	1249	14805	109	24784	161524	4625	5309	9946

† The Missionaries also gave 50 weeks of Missions to children.

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE, S. J.

a die 1 Julii, 1895, ad diem 1 Julii, 1896

DOMICILIA	*Bapt. infant.*	*Bapt. adult.*	*Confess.*	*Commun. in T.*	*Commun. extra T.*	*Matrim. Bened.*	*Matrim. Revalid.*	*Ultima Sacram.*	*Parati ad 1am Com.*	*Parati ad Confirm.*	*Concion. et exhort.*	*Exercit. Presbyt.*	*Exercit. Religios.*	*Exercit. studios.*	*Exercit. privat.*	*Mission.*	*Novena et Trid.*	*Visit. Hospit.*	*Visit. Carcer.*	*Visit. infirm.*	*Sodalitat.*	*Num. sodal.*	*Alumni in Colleg.*	*Pueri in sch. paroch.*	*Puell. in sch. paroch.*
Chicago, Coll. S. Ignatii	979	95	297658	232280	40843	204	27	1306	674	699	1100	...	15	1	5	17	9	72	45	5078	12	7307	494	1230	1400
Chicago, Eccl. SS. Cordis	193	3	51801	45137	3210	29	2	249	169	178	196	...	3	...	1	1	.....	55	.....	1347	5	1352	.....	350	382
Cincinnati, Coll. S. F. Xaverii	527	239	131861	91350	71261	82	34	608	282	296	530	1	12	1	...	4	8	542	121	2176	12	2905	394	794	780
Detroit, Coll. Detroit	99	29	60038	48850	9527	55	6	43	354	350	373	...	6	5	2	4	15	278	11	1284	8	1447	290	236	206
Florissant, Dom. Prob. S. Stanislai	12	5	21514	1560	16946	1	2	29	35	17	353	...	14	24	4	2	17	2	.....	69	1	58	.....	.....	.....
Florissant, Eccl. S. Ferdinandi	44	2	5650	9520	36	3	1	14	21	.....	118	...	1	...	...	.....	.....	.....	.....	105	3	78	.....	56	43
Florissant, Eccl. SS. Cordis	40	.....	4128	4310	.....	3	.....	7	20	.....	108	...	.....	...	...	.....	3	.....	.....	24	3	295	.....	92	64
Kansas City, Eccl. S. Aloisii	41	7	9778	14000	18	8	.....	16	49	91	284	...	1	...	...	1	4	5	.....	215	4	463	.....	111	148
Milwaukee, Coll. Marquett	165	24	66934	49947	17867	74	6	214	224	216	529	1	8	2	...	1	3	360	.....	723	8	1426	231	252	281
Omaha, Coll. Creighton	1	6	23186	14900	11805	1	2	3	12	43	156	...	8	1	...	.....	10	1	.....	34	2	173	176	.....	.....
Omaha, Eccl. S. Familiæ	102	9	29854	22995	50	17	2	31	89	116	268	...	2	...	...	1	7	48	57	440	5	735	.....	91	219
St. Charles, Eccl. S. Caroli	51	9	11000	5000	6000	17	3	15	63	.....	156	...	.....	...	...	1	.....	15	.....	110	6	378	.....	65	95
St. Louis, Coll. S. Ludovici	57	71	118831	80330	56596	35	6	74	99	181	567	1	18	3	...	6	11	199	82	761	14	2217	328	50	70
St. Louis, Eccl. S. Josephi	203	13	45581	32650	1650	27	2	92	124	130	346	...	6	...	1	3	9	102	.....	505	6	1842	.....	370	350
St. Mary's, Coll. S. Mariæ	72	4	17513	10200	1620	3	4	57	45	.....	235	...	5	...	...	1	6	.....	.....	150	8	572	239	111	131
Missio Hondur.-Britannica	988	13	11592	6953	2480	160	1	188	66	91	1078	...	4	...	...	5	24	322	61	1639	19	869	.....	600	413
Missionarii	4	136	74236	.....	36076	.....	140	8	391	50	20	5	11	3	...	118	2	20	6	30	.....	.....	.....	.....	.....
Summa totalis	3578	685	981155	669982	275985	719	238	2954	2717	2464	6417	8	114	40	13	165	128	2021	383	14690	116	22117	2152	4408	4582